

Arthur Miall

18 Bouverie St Fleet St E.C.

THE Nonconformist.

"THE DISSIDENCE OF DISSENT, AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XXVIII.—NEW SERIES, No. 1125.]

LONDON: WEDNESDAY, JUNE 5, 1867.

PRICE { UNSTAMPED... 5s.
STAMPED..... 6d.

UNIVERSITY OF LONDON

NOTICE IS HEREBY GIVEN, That the next Half-yearly Examination for MATRICULATION in this University will commence on MONDAY, the 24th of June, 1867. In addition to the Metropolitan Examination, Provincial Examinations will be held at St. Catharine's College, Ushaw; Stonyhurst College; St. Patrick's College, Carlow; Owen's College, Manchester; and Queen's College, Liverpool.

Every Candidate is required to transmit his Certificate of Age to the Registrar (Burlington House, London, W.) at least fourteen days before the commencement of the Examination.

Candidates who pass the Matriculation Examination are entitled to proceed to the Degrees conferred by the University in Arts, Laws, Science, and Medicine. This Examination is accepted (1) by the Council of Military Education in lieu of the Entrance Examination otherwise imposed on Candidates for admission to the Royal Military College at Sandhurst; and (2) by the College of Surgeons in lieu of the Preliminary Examinations otherwise imposed on Candidates for its Fellowship. It is also among those Examinations of which some one must be passed (1) by every Medical Student on commencing his professional studies; and (2) by every person entering upon Articles of Clerkship to an Attorney,—any such person matriculating in the First Division being entitled to exemption from one year's service.

WILLIAM B. CARPENTER, M.D., Registrar.
May 31st, 1867.

JUNCTION-ROAD CONGREGATIONAL CHURCH, UPPER HOLLOWAY. OPENING SERVICES.

On FRIDAY, June 21st, SERMONS will be preached, in the Morning by the Rev. HENRY ALLON, of Islington; in the Evening by the Rev. NEWMAN HALL, LL.B., of Surrey Chapel. Service in the Morning at Twelve o'clock; and in the Evening at Seven o'clock.

After the Morning Service, at Two o'clock, a DINNER will be provided in the Schoolroom of the New Church, at which the Rev. W. ROBERTS, the Pastor, will preside. Tickets, 3s. each may be obtained of Mr. A. Barnard, Auctioneer and Estate Agent, 53, Market-place, Junction-road, or of the Secretary, 9, Cathcart-hill, N.

On SUNDAY, June 23rd, Sermons will be preached, in the Morning by the Rev. A. HALEIGH, D.D., of Canonbury; in the Evening by the Rev. J. SPENCE, D.D., of Surrey Chapel. Service at Eleven o'clock and at Half-past Six.

On THURSDAY EVENING, June 27th, a PUBLIC TEA MEETING will be held in the Schoolroom of the New Church, at Six o'clock. Tickets 1s. each, to be obtained as above. A Public Meeting will afterwards be held in the New Church. Chair to be taken at Seven o'clock, by Sir FRANCIS CROSSLAND, Bart., M.P.

On FRIDAY, June 30th, Sermons will be preached, in the Morning by the Rev. JOHN STOUTON, of Kensington; in the Evening by the Rev. J. U. HARRISON, of Camden Town.

After all these Services, Collections will be made on behalf of the Building Fund of the New Church.

The "Favourite" Omnibuses leave the Bank and Westminster for Upper Holloway every seven minutes.

UPPER NORWOOD CONGREGATIONAL CHURCH.

A GRAND FANCY SALE of USEFUL and ORNAMENTAL ARTICLES is now being held in the GROUNDS of the QUEEN'S HOTEL, Upper Norwood, viz.:—On TUESDAY, WEDNESDAY, and THURSDAY, the 4th, 5th, and 6th of June, 1867, in aid of the BUILDING FUND of the Upper Norwood Congregational Church.

The BAND of the COLDSTREAM GUARDS will be in attendance daily. The beautiful and extensive Grounds of the Queen's Hotel will be open to visitors on the occasion.

Tickets of Admission—first day, Half-a-crown; second day, One shilling; third day, One shilling. Children Half-price. The Tuesday Ticket will be available for the three days. The Bazaar will be opened on Tuesday at One o'clock, and on the following days at Twelve o'clock.

SALLE EVANGELIQUE.—PARIS EXHIBITION.—Section des Missions, right-hand side of the Great Entrance, opposite to the Pont d'Jena. An ENGLISH SERVICE every SUNDAY at 12 and 7 p.m. Daily Prayer-meeting at 1 p.m. For Hours of Services in Foreign Languages, see Announcements at the Hall.

SALLE EVANGELIQUE.—PARIS EXHIBITION.—This Hall has been built within the Park, and is devoted to PREACHING the GOSPEL in VARIOUS LANGUAGES, to CHRISTIAN CONFERENCES, &c. The Committee for carrying out the arrangements appeal to their fellow-Christians for aid in defraying the large but necessary expenses. Contributions may be sent to R. C. L. BEVAN, Esq., Treasurer, Lombard-street, or to the Secretaries, 7, Adam-street, Strand, W.C.

JAMES DAVIS, } Secretaries.
HERMANN SCHMETTAU, }

DAY of SPECIAL PRAYER for the CHILDREN of CHRISTIAN PARENTS.

MEETINGS at FREEMAN'S HALL, GREAT QUEEN-STREET, on WEDNESDAY, June 19. Morning, at Eleven o'clock, JOSEPH TRITTON, Esq., will preside; the Rev. A. HALEIGH, D.D., will give the Address. Evening, at Seven o'clock, S. A. BLACKWOOD, Esq., will preside; the Rev. MARCUS HAINSFORD, M.A., will give the Address. Parents especially are invited to attend.

Abolition House, 7, Adair-street, Strand, W.C.,
June 1, 1867.

NEW COLLEGE, London.—Candidates seeking admission in September next as Students for the Ministry are reminded that their applications should be sent in as soon as convenient.

All necessary information may be obtained from the Secretary, at the College, Finchley New-road, Hampstead, N.W.
W. FARRER, LL.B., Secretary.

PETTENHALL PROPRIETARY SCHOOL.

MIDLAND COUNTIES PROPRIETARY SCHOOL COMPANY, LIMITED.

HEAD MASTER: REV. ROBERT HALLEY, M.A.
SECOND MASTER: EDWARD STANE JACKSON, Esq., M.A.

TERMS:
For Pupils entering under 14 years of age, 50 guineas.
For Pupils entering above 14 years of age, 60 guineas.

The Next TERM will COMMENCE on the 1st AUGUST.

The New Buildings are now completed.

EDUCATION for YOUNG LADIES.

LANDSDOWNE-HOUSE, LONDON-ROAD, LEICESTER.

(Situation high and healthy, at the outskirts of the town.)

Conducted by the Misses MIALL, assisted by Professors, and French and English Resident Governesses.

A thoroughly solid English education, under the immediate superintendence of the Principals; with all the necessary accomplishments—French, German, Latin, Music, Singing, Drawing, &c. Occasional Scientific Lectures from Professors. Special attention given to moral and religious training; and the comforts and advantages of a refined home provided.

References to the parents of the pupils.

CRANFORD HALL SCHOOL, near Hounslow, Middlesex. EDUCATION SOUND and PRACTICAL, adapted to the requirements of the present day.

Terms moderate. References to parents in town and country. Apply to Mr. VERNY.

BOARDING SCHOOL for TRADESMEN'S SONS, ROCHFORD, ESSEX.

Pupils are received from the age of Six years to that of Fifteen. Terms from 20l. per annum. Circulars, with further particulars, to be obtained at Messrs. Mead and Powell's, 73, Cheap-side.

THE CASTLE HALL SCHOOL, NORTHAMPTON.

Conducted by MISS PUTTICK.

References to the Principal of the Edinburgh University, the Parents of Pupils, and to numerous Ministers, &c.

Terms on application.

PRIVATE TUTORSHIP WANTED by an Oxford Undergraduate (Exhibitor).

Adds a Delta, Union Society, Oxford.

MEDICAL ASSISTANT.—WANTED immediately, by a Surgeon, an INDOOR DISPENSING ASSISTANT.

Address, stating age, experience, references, and salary, to B. C. D., 59, Trinity-square, Tower, London, E.C.

CHEMISTS' APPRENTICE.—A Vacancy occurs for a respectable and well-educated YOUTH in a first-class business at Clifton, with unusual opportunities for acquiring a thorough practical and scientific knowledge of the profession. A youth accustomed to the habits of a Dissenting family preferred. Premium 100l.

Apply, by letter, to Messrs. Fardon and Hatch, Wholesale, Retail, and Manufacturing Chemists, Clifton and Bristol.

FOR SIX or EIGHT WEEKS.—TO BE LET (Furnished), about two minutes' walk from the Forest-hill Station and seven minutes' ride of the Crystal Palace, a SEMI-DETACHED HOUSE, containing three sitting-rooms and five bed-rooms. There is an attractive, secluded garden, of about an acre, well stocked with choice fruit. Terms, including servants' and gardener's wages, also the use of gas and piano, six guineas a-week.

Address, E. L., Post-office, Forest-hill, London, S.E.

A GENTLEMAN living near the Crystal Palace (twenty minutes' ride by rail from London), wishes to EXCHANGE HIS RESIDENCE, consisting of seven rooms, for a cottage, or part of a farm or country house in Devonshire, Cornwall, or Wales, for two or three weeks.

For further particulars, address Z, care of Nonconformist Office, 18, Bouverie-street, Fleet-street, E.C.

SHORTHAND.—PITMAN'S PHONOGRAPHY.—Phonography is taught in Class, at 7s. 6d.; or Private Instruction given, personally or by post, for 41 1s. the Perfect Course of Lessons.

London: 20, Paternoster-row, E.C.

HOLYLAND'S, 150, Strand, two doors west of Somerset House.—RALPH and SON invite the attention of gentlemen to their new and fashionable COATS for the present season, of best material and workmanship. Holyland's renowned Beaufort Coat. New colours in Angolas and Tweeds for lounge and sporting suits.—150, Strand.

PATENT KID GLOVES.

WHEELER and CO.'s own make, with patent welts, have been celebrated for half a century for combining durability of English sewing with the elegance, fit, and finish of the best Paris makes. The ladies' gloves are beautifully and permanently perfumed. Every colour always in stock. Ladies', 4s. 2d.; Gentlemen's, 4s. 8d.; post free, two extra stamps.

WHEELER and CO., 210, Regent-street, W.; and 28 and 34, Poultry, City, London.—An elegant assortment of glove-boxes suitable for presents.

MIDLAND RAILWAY.—ALTERATION OF TRAINS, JUNE, 1867.

On and from Saturday, June 1st, the Midland Company's Service of Trains between London and Manchester, by the New and Direct Route through Matlock and the Peak of Derbyshire, will be revised and considerably improved.

A new Fast Train will leave London (King's-cross Station) at 6.25 a.m., for Leicester, Nottingham, Derby, Manchester, Leeds, and the North.

The 9.10 a.m. Express from King's-cross will be continued throughout to Manchester as an Express Train, arriving at 2.15 p.m.

The 9.30 a.m. King's-cross to Leicester, will be discontinued. A new Train will leave King's-cross for Leicester at 11.0 a.m.

The Train leaving King's-cross for Leicester at 11.30 a.m. will discontinue stopping at Kettering and Market Harborough.

The afternoon Fast Train leaving King's-cross at 3.0 p.m. will be continued through to Manchester as an Express, arriving at 8.5 p.m.

The evening Express, leaving King's-cross at 5.35 p.m., will be accelerated to arrive at Manchester at 10.45 p.m.

The morning Fast Train now leaving Manchester at 6.30 a.m., will leave at 6.50 a.m., and arrive at King's-cross at 11.55 a.m., as at present.

A new Fast Train will leave Manchester for London at 10.40 a.m., arriving at King's-cross at 3.50 p.m.

A new Express Train will leave Manchester for London at 3.30 p.m., Derby at 5.15, Nottingham at 5.30, arriving at King's-cross at 8.35 p.m. This Train will also convey passengers to and from Northampton, leaving Northampton at 6.20 p.m. and arriving there at 7.40 p.m.

For further particulars, see the Company's published Time Tables for the month of June.

The issue of Monthly Tourist Tickets to the Scania, Scarborough, Matlock, Buxton, Morecambe Bay, Lakes of Cumberland, Scotland, and Ireland, will commence for the season on the 1st of June.

PASSENGER FARES.—On and after the 1st June, the Fares for Ordinary Return Tickets will be generally revised.

JAMES ALLPORT, General Manager.

Derby, May, 1867.

"THE EFFIGY of the DEAR DEFUNCT,"

shown in "BLUEBEARD'S CLOSET;" the New Illusion of Professor Pepper and Mr. Tobin. "THE TOWER of LONDON," with startling effects, musically treated by Mr. George Buckland. "The Automatic Leopard;" Dickens's "Carol," and other Entertainments, at the ROYAL POLYTECHNIC.

INSURANCES EFFECTED at the LOWEST RATES in FIRE, LIFE, and MARINE RISKS, by the undersigned, who protects his clients in case of loss.

ACCOUNTS AUDITED and all CONFIDENTIAL NEGOTIATIONS connected with public Companies carried through.

MORELL THEOBALD, Insurance Broker.
(30 years with the Union, 1714.)

County Chambers, 14, Cornhill, and 68, Lombard-street.

CARTES DE VISITE copied in a superior manner, six for Twenty Stamps; Twelve, Thirty-two Stamps. First-class Copies promptly returned with Original, post free. Colouring single Carte, 6d.

R. DENNIS, Photographer, 4, Jenner-street, Coventry.

Agents Wanted.

NEW CARTES of the QUEEN, Princess of Wales, Princess Louise, Princess Beatrice, &c. Also Cartes of Palmerston, Gladstone, Russell, Stuart Mill, Bright, Cobden, Samuel Morley, Edward Miall, Derby, Disraeli, Stanley, Tennyson, Dickens, Carlyle, Longfellow, Brown, &c., and Dr. Mary Walker. 1s. each, free for 13 stamps. Portraits taken daily. FRED. JONES, 146, OXFORD-STREET, LONDON.

STATIONERY, PRINTING, ACCOUNT BOOKS, and every requisite for the Counting-house.

Qualities and prices will compare advantageously with any house in the trade. The Form and Account Books required under "The Companies' Act, 1862," kept in stock. Blank Certificates Engraved and Printed. Official seals Designed and Executed.—ASH and FLINT, 49, Fleet-street, City, E.C., and opposite the Railway Stations, London-bridge, S.E.

COALS.—Best Coals only.—GEO. J. COCKERELL and Co.'s price is now 25s. per ton cash for the BEST SCREENED COALS, as supplied by them to her Majesty, H. R. H. the Prince of Wales, and H. R. H. the Duke of Edinburgh.—13, Cornhill; Purfleet-wharf, East-street, Blackfriars; Eaton-wharf, Pimlico (office next to the Grosvenor Hotel); Sunderland-wharf, Peckham; and Durham-wharf, Wandsworth; and at Brighton.

CAUTION.—G. J. C. and Co., employ no Agents elsewhere, entitled to use their name.

C. and Co. recommend purchases.

COALS.—By Screw Steamers and Railway.—LEA and CO.'S LOWEST SUMMER PRICES.

Hetton, South Hetton, Haswell, or Lambton Walls—and the best House Coal, direct by screw steamers, or Great Northern Railway, 24s. per ton; Hartlepool, Walls-end Seconda, 23s.; best Wigan, 22s.; G. C. C. Silestone, 22s.; Wharfedale, 22s.; New Silestone, Claycross, 22s. and 19s.; Derby Bright, 19s.; Hartlepool, 19s.; Kitchen Coal, 18s.; Cobble, 17s.; Hartlepool, 16s.; best small, 14s.; Tanfield (for smiths), Coke, 13s. per chaldron. Net cash. Delivered, then screened, to any part of London. Depots, Highbury, Kingsland, N.E.; Beauvoir Wharf, Kingsland-road; Northern Railway Stations, King's-cross and Holloway; and 5 Wharves, Regent's-park-basin. No Agents elsewhere.



JUNE 5,

HOSPITAL for SICK CHILDREN,
40, Great Ormond-street, W.C.

Patron—Her Majesty the QUEEN.

Vice-Patrons { H.R.H. The Princess of WALES.
H.R.H. The Princess CHRISTIAN.

More than 25,000 children under ten years of age die in London every year.

This unnatural mortality in early life, and the great amount of sickness and suffering among the children of the poor which it indicates, is the strongest plea for the support of an institution especially set apart for the reception of sick children.

The Hospital now provides seventy-five beds, and relieves twelve hundred out-patients weekly.

The committee earnestly solicit contributions.

Bankers—Williams, Deacon, and Co.; Messrs. Hoare, Messrs. Herries.

SAMUEL WHITFORD, Secretary.

May, 1867.

HOSPITAL for DISEASES of the SKIN,
BLACKFRIARS. Established 1841.

Patroness: H.R.H. the PRINCESS of WALES.

800 to 1,000 poor persons are relieved every week.

The expenditure of last year considerably exceeded the receipts.

Fecundary assistance is most urgently needed.

Bankers—Messrs. Barclay and Co., Lombard-street, E.C.

H. SOUTHWOOD SMITH, Hon. Sec.

ALFRED A. RICHARDS, Secretary.

Contributions of old rags for bandages will be most thankfully received.

HYDROPATHIC ESTABLISHMENT, in the picturesque Village of Limply Stoke, near Bath.

Terms, Two Guineas per week.

Proprietors—CHARLES JUPE and SON.

Manager—THOMAS PRESTON.

Prospectus free on application. "Domestic Hydropathy," by Thomas Preston, forwarded on receipt of 14 stamps.

HYDROPATHIC ESTABLISHMENT, HILL SIDE, GODALMING, SURREY.

Under the combined application of warm and tonic processes, regulated according to the condition of the patient, the system here pursued is adapted to the most delicate constitutions, and has been very successful in the cure or relief of Disorders of the Chest, Nerves, Digestive Organs, Rheumatic and Gouty Complaints, and General Debility, and is highly beneficial to that large class of persons suffering from over exertion, mental or physical. Unlike the "Cold Water Cure," the treatment is suited to all seasons.

The locality is salubrious and beautiful, the situation being one of the finest on the Surrey hills.

Prospectuses may be obtained on application to Mr. MABERLY, M.B.O.S.

GENERAL ASSURANCE COMPANY, 62, KING WILLIAM-STREET, LONDON.

LIFE—FIRE—LOANS.

Established, 1837. Capital, One Million.

LIFE DEPARTMENT.

The QUINQUENNIAL PERIOD will close with this year, and all Policies on the Participating Table, proposals for which are received prior to the 1st JANUARY, 1868, will share in the BONUS.

The BONUS added to the Policies in 1863 was from 30 to 60 per cent., according to the assured's age.

The NEW BUSINESS is rapidly but steadily progressing, thus introducing a large and increasing number of new lives. The NEW ASSURANCES effected during last year only were in excess of those of the entire fourth Quinquennial Period.

The RESERVE FUND is upwards of six times the Annual Life Income.

The INCOME of the COMPANY is now £110,000 a-year.

THOMAS PRICE, Secretary.

THE EMPEROR LIFE and FIRE ASSURANCE COMPANIES.

EXAMPLES OF BONUS NOW DECLARED.

Sum Assured.	Age.	Or bonus addition to the sum assured.	Or cash in reduction of the next annual premium.	Or permanent reduction of future annual premium.
1,000	43	£ 2 s. d.	£ 2 s. d.	£ 2 s. d.
500	27	85 9 0	30 1 8	3 5 3
500	30	88 12 0	10 2 8	0 16 9
100	44	45 16 0	17 8 4	2 5 4
50	60	7 13 0	2 13 6	0 6 1
50	60	7 2 0	8 14 4	0 17 2

A dividend of 5 per cent., with a bonus of 1 per cent., paid to the shareholders.

The next bonus will be declared in 1867.

Claims paid within 14 days after proof of death.

Advances made on freehold and leasehold securities.

Fire insurance at the usual rates. Duty reduced to 1s. 6d. per cent.

Application for agencies, forms of proposal for assurance, prospectuses, &c., to be forwarded to

EBENEZER CLARKE, Jun. Sec., 32, Cannon-street, E.C.

WHITTINGTON LIFE ASSURANCE COMPANY.

Chief Office:—57, Moorgate-street, London, E.C.

TRUSTEES.

Thomas Brassey, Esq., Great George-street, Westminster.

DIRECTORS.

Chairman—Thomas Horatio Harris, Esq., Finsbury and Woodford.

Alfred T. Bowser, Esq., Hackney.

John Cook, Esq., Cambridge Heath.

Philip Orellin, Jun., Esq., 15, Cannon-street West.

Henry Falkner, Esq., Clapham-rise.

Thomas Lambert, Esq., Short-street, Lambeth.

J. Ebenezer Saunders, Esq., F.G.S., Finsbury-circus.

Edward Swift Stillwell, Esq., 25, Barbican.

John Carvell Williams, Esq., 3, Serjeants'-inn.

MODERATE RATES of Premiums—especially for young lives. BONUS have been declared in 1860, 1863, and 1866.

POLICIES made payable during lifetime.

INVALID and SECOND-CLASS LIVES insured on a new principle.

ALFRED T. BOWSER, Manager.

IMMEDIATE CASH ADVANCES.—Money Lent on Personal Security, Leases, &c.

SUMS from 10l. to 300l. ADVANCED two or three days after application, for two years, one year, and six months (repayable by weekly, monthly, or quarterly instalments), and good bills discounted. Charges moderate, and strict confidence observed.

LONDON and PROVINCIAL LOAN COMPANY: Office, 207, Goswell-road, London. Office Hours, Nine till Four.

Forms of application and prospectus (gratis) on receipt of a stamped envelope.

H. FLEAR, Manager.

SEWING MACHINES.

GROVER AND BAKER'S

PRIZE MEDAL

ELASTIC OR DOUBLE LOCK-STITCH SEWING MACHINES

Are acknowledged to be INCOMPARABLY SUPERIOR TO ALL OTHERS

For strength and beauty of stitch, simplicity, durability, ease of management, and wide range of work, from the very finest to the heaviest.

The only Machines which both

SEW PERFECTLY AND EMBROIDER PERFECTLY.

GROVER AND BAKER,

150, REGENT-STREET, LONDON, W., AND 59, BOLD-STREET, LIVERPOOL

EVERY MACHINE GUARANTEED.

Instruction Gratis. Illustrated Prospectus and Samples of Work Gratis and Post-free.

STAR LIFE ASSURANCE SOCIETY, 49, MOORGATE-STREET, E.C.

FOUNDED ANNO DOMINI, 1843.

Chairman, WILLIAM MOARTHUR, ESQ.

The following figures show the position of the "STAR," from which it will be seen that it is one of the most secure and valuable Offices in which to make family provision.

Total Policies Issued	16,700
Annual Income	£146,684 15 9
Total Claims Paid	484,538 14 8
Bonuses Distributed	389,804 11 4
Reserve or Assurance Fund	685,661 8 4

Application on the business of the Office to be made to

JESSE HOBSON, Secretary.

BRITISH EMPIRE MUTUAL LIFE ASSURANCE COMPANY.

32, NEW BRIDGE-STREET, LONDON, E.C.

(Established 1847.)

(Empowered by Special Act of Parliament.)

Accumulated Premium Fund	£343,444 0 0
Annual Income	8,341 14 3
Profits declared	190,829 0 0

This Company transacts business on the most popular principles, and adapts its forms to meet the varied requirements of assureds.

DIRECTORS.

JOHN GOVER, Esq., Chairman.

R. J. MILLAR, Esq., Vice-Chairman.

Benham, A., Esq.

Bunnell, F., Esq.

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Burton, J. R., Esq.

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Lewis, G. O., Esq.

Pratt, Daniel, Esq.

Runtz, J., Esq.

Saunders, J., Esq.

SOLICITORS—Messrs. Watson and Sons.

PHYSICIAN—E. Headlam Greenhow, M.D.

SURGEON—John Mann, Esq.

ACTUARY & ACCOUNTANT—Josiah Martin, Esq., F.F.A.

Prospectuses, proposal forms, &c., may be had on application to the Company's Agents, or to

ALFRED LENCH SAUL, Secretary.

CLERICAL, MEDICAL, AND GENERAL LIFE ASSURANCE SOCIETY.

BONUS MEETING, 1867.

The Report presented at a Meeting held on the 3rd January last for the declaration of the EIGHTH BONUS, showed,

1. As to the Progress of the Society.

That during the quinquennial period which terminated on the 30th June, 1866,

New Assurances for a total sum of £1,518,181 and yielding £50,497 in Annual Premiums, had been effected, of which sums the former exceeded by £31,811, and the latter by £2,391, the corresponding items of any previous period; that

The Income had increased from £195,400 to £215,327 per annum; and that

The Assurance Fund, after payment of £85,903 on account of Bonus at the last Division, had risen from £1,432,191 to £1,619,539.

2. As to the financial position of the Society.

That the Assets on the 30th June, 1866, were £1,619,539 14 8

And the Liabilities on the same date 1,343,708 10 2

Leaving a surplus of £275,830 15 6

And that, after setting aside £50,000 as a special reserve fund,

The Available Profit was £225,830 15s. 6d., of which sum £225,000 was recommended for division.

3. As to the Results of the Division.

That the portion of this sum of £225,000—viz., five-sixths, or £187,500—which fell to the Assured, would yield a

Reversionary Addition to the Policies of £272,682, averaging 45 per cent., or varying, with the different ages, from 32 to 85 per cent. on the premiums paid since the last division; and that the

Cash Bonus, which is the exact equivalent of such Reversionary Bonus, would average 20 per cent. of the like premiums.

The Report explained at length the nature of the Investments and the bases of the Calculations, the results of which, as above shown, are eminently favourable.

The next Division of Profits will take place in January, 1872, and persons who effect New Policies before the end of June next will be entitled at that Division to one year's additional share of Profits over later Assurers.

Prospectuses, Forms of Proposal, the Report above mentioned, and a detailed account of the proceedings of the Bonus Meeting, can be obtained from any of the Society's Agents; or of

GEORGE CUTCLIFFE, Actuary and Secretary, 13, St. James's-square, London, S.W.

MR. COOKE BAINES, RAILWAY COMPENSATION VALUER, &c.

No. 106, Cheapside, E.C.

Having the Plans and Books of Reference of the various Metropolitan Railways and other Public Works, Mr. Baines will be happy to supply on application every information respecting them.

PROPERTY SURVEYED AND VALUED.

Money obtained to any amount on Freehold or Leasehold Securities.

THE FURNISHING OF HOUSES.

THOMAS TURNER, UPHOLSTERER,

36, John Dalton-street, Manchester.

Having carefully studied the proper mode of furnishing in good style with correct taste, and most successfully carried it out, respectfully invites the confidence of gentlemen taking new residences. Every requisite is supplied, and the greatest care used to ensure harmony and elegance at very moderate cost.

BEDSTEADS, BEDDING, AND BED-ROOM FURNITURE.

An ILLUSTRATED CATALOGUE, with prices of 1,000 articles of BEDROOM FURNITURE, sent (free by post) on application to FILMER and SONS, Upholsterers, 31, 32, and 33, Berners-street, London, W., and 54, and 55, Charles-street, Oxford-street, W.

CHARLES PIZZALA, CARVER, GILDER, AND LOOKING-GLASS MANUFACTURER, 19, Hatton-garden, Holborn, E.C.

GILT CHIMNEY AND CONSOLE GLASSES. GILT CONSOLE TABLES AND CABINETS. GILT WINDSOR CORNICES AND GIRANDOLLES. PICTURE AND OIL PAINTING FRAMES IN EVERY STYLE, &c., &c.

REGILDING IN THE BEST MANNER AT LOWEST PRICES.

ESTIMATES FORWARDED BY POST.

CHANDELIERS in BRONZE and ORMOLU for DINING-ROOM AND LIBRARY.—Candelabras, Moderator Lamps in Bronze, Ormolu, China, and Glass. Statuettes in Parian Vases, and other Ornaments, in a Show-room erected expressly for these articles.

Osler, 45, Oxford-street, W.

OSLER'S CRYSTAL GLASS CHANDELIERS—Wall Lights and Mantelpiece Lustres, for Gas and Candles, Table Glass, &c.

Glass Dinner Services for 12 persons, from £7 15s.

Glass Dessert Services for 12 persons, from £2.

All articles marked in plain figures.

Ornamental Glass, English and Foreign, suitable for Presents.

Mess, Export, and Furnishing Orders promptly executed.

London—Show-rooms, 45, Oxford-street, W.

Birmingham—Manufacture and Show-rooms, Broad-street.

Established 1807.

TEA WARE for TEA PARTIES.

Committees of Churches, Chapels, Schools, Temperance Societies, &c., desiring to possess their own TEA-WARE (with, if required, the name of the institution tastefully printed on each piece), will find it greatly to their advantage to order direct from

J. L. CHERRY,

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THE Nonconformist.

"THE DISSIDENCE OF DISSENT, AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XXVIII.—NEW SERIES, No. 1125.]

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Ecclesiastical Affairs.

TRANSUBSTANTIATION AND CON- SUBSTANTIATION.

OURS is certainly a very remarkable age. It exhibits, probably, more startling varieties in almost every range of thought and action than any one which has preceded it. It exhibits them, too, in intenser conflict with each other. This is particularly the case with theological and ecclesiastical affairs, and still more emphatically may it be predicated of the Church of England. In no single communion on earth, we suspect, do so many differences of belief find themselves at home—in no communion do they war more fiercely. Ever and anon, the public is surprised by some novel, or newly adapted, or newly resuscitated doctrine or practice. Of late, extreme Ritualism superseded the alarm excited not many years back by the evident results of a relentless criticism, and clerical vestments and Church decorations claimed for themselves that supernatural sanctity which seemed to be denied to the miracles of our Lord, and to the teaching of His Apostles. Ritualism, however, too distinctly pointed the way to Rome, and it became necessary to interpret afresh the sacramentarian theory in a manner less open to popular discredit and legal animadversion. This has been done in a memorial addressed by Dr. Pusey and some kindred clergymen, in which they set forth what they do believe and what they do not believe, touching the doctrines of the Real Objective Presence, of the Eucharistic Sacrifice, and of the Adoration of Christ in the Blessed Sacrament. We will endeavour to give, as concisely as possible, the substance of their protest and confession, reserving to ourselves the liberty of making a remark or two upon it when we have fairly placed it before our readers.

The reverend, erudite, and eminent clergymen—we beg pardon, we ought to have said priests—who have subscribed their names to this document, wish to guard themselves against being supposed to put it forth as "any new exposition of the faith"—they desire by means of it to do nothing more than quiet the minds of others, and to satisfy their own consciences. First, then, they repudiate Transubstantiation, at least in the form in which it is held by the Roman Church. They do not believe in the corporal presence of Christ's natural flesh and blood in the Eucharist, nor in any presence of them "as they are in heaven," which implies a physical change of the bread and wine. But they do believe that, "by virtue of the consecration, through the power of the Holy Ghost, the body and blood of our Saviour Christ are present, really and truly, but spiritually and ineffably." Secondly, they repudiate the notion of any fresh sacrifice, but

they do believe that, "in the holy Eucharist that same body, once for all sacrificed for us, and that same blood, once for all shed for us, sacramentally present, are offered and pleaded before the Father by the priest." Thirdly, they repudiate the adoration of the sacramental bread and wine, and of a corporal presence of Christ's natural flesh and blood—but they believe that "Christ Himself, really and truly, but spiritually and ineffably, present in the Sacrament, is therein to be adored," and whatever ritual any of them have introduced beyond what had been common in the Churches, they introduced as "having at heart the promotion of the glory of God in the due and reverent celebration of the holy Eucharist, as the central act of Divine worship."

The anxious and perturbed minds that can be quieted by this declaration, must be so, we suspect, solely because they know that it is a present but effectual bar to reconciliation with Rome, and therefore to the restoration to spiritual supremacy in England of the Roman Pontiff. Otherwise, we really cannot conceive what solace or satisfaction it can offer to any man's conscience. It is very far from our intention to point ridicule at a doctrine which these men associate with their most pious feelings—but we must say that the Romish doctrine on this head is the more intelligible of the two to our minds. No doubt, the Church of England teaches what these clergymen teach—in this respect, the substance of their confession cannot be ecclesiastically impugned. They do but repeat a little more in detail the dogmas instilled into youthful minds by the Church Catechism, and enounce more fully what the English Reformers treated with somewhat more reticence. But, if our lives were at stake on our rightly comprehending what they mean, we protest that we could not do it. One of two things their confession seems to us to imply—either a priestly mode of obscuring by stating a very simple truth—namely, that they who worthily celebrate the Lord's Supper in obedience to His command, "Do this in remembrance of me," may expect His spiritual presence with them at that act, as at all other acts of sincere devotion; or that something in the nature of a charm is wrought by the priestly consecration of the elements which operates in behalf of those who receive them to secure the favour of God.

It is not, however, to discuss this transcendental doctrine, but to point out the basis of it, that we have brought the declaration under the notice of our readers. It is to be observed that whatever there is conceived to be of efficacy in the rite as therein set forth, is ascribed to priestly intervention. Christ is not present but "by virtue of consecration," nor is the sacrifice offered but by "the priest." Upon this foundation rests the whole sacramental system, and what kind of superstructure may be raised upon it, history has abundantly illustrated. To make the safety of our souls dependent in any way upon sacerdotal transactions, is equivalent to the surrender of our freedom, social, civil, political, and religious. No slavery is so all-embracing as this—none is more demoralising and degrading. Yet this system is promulgated with the sanction and at the expense of the State. The learning with which it is defended, the trained intellectual ability by which it is enforced upon the lay mind, the leisure which its advocates can command to diffuse their sentiments, and the position of authority from which they proclaim them, are owing, in a large degree, to national resources which the law of the land puts within the reach of these men. We are all, in our measure, responsible for whatever may result from this prolific mischief. The Free Churches are especially implicated, for they have the power, if they had but the courage, to deprive it of all extraneous countenance and support. Patriotism as well as religion should stir them to activity. The time is near at hand

when their voice will be potent in the councils of the nation. The opportunity will soon be theirs to shape to a much greater extent than heretofore the policy of the country. We trust they will eagerly avail themselves of the privilege, and will take such measures as that, if priestism be destined to establish its baleful power upon the ruins of our liberty, it shall do so, not with the aid of public law, but by its own inherent vitality and vigour. Limited to its own resources, we have no fear that it will compass its ends—at least, in this time of day, and in this kingdom.

THE LATE DR. PRICE.

ANOTHER of our early friends gone to his rest! Dr. Price has passed away from amongst us. We record the event—one of those which we on this side of the unseen are accustomed in our ignorance to characterise as mournful—with unfeigned sorrow, and we tender our tribute of sympathy and condolence to his family and friends. The state of his health long since incapacitated Dr. Price for taking the prominent part he once did and was fitted to do in public affairs, and his name consequently has ceased for many years to be associated with the great movements of the day. But those who knew him before bodily ailments had impaired his vigour, will agree with us in saying that the man whose loss we lament was eminently qualified in all respects, except physical strength, to give a powerful impulse to the mind of the age in the direction of whatever was right and true and good. He possessed all the essential elements of a statesman, and if opportunity had placed him where the force of his character, the fulness of his information, his great talents, and his genial and courteous disposition would have had full scope for exercise—namely, in the House of Commons—he would have taken a foremost position there, not only as an impressive and weighty speaker, but as a man of large business capacity, and would have constituted an admirable, efficient, and, we cannot doubt, highly successful, leader of the cause of that Nonconformity whose earlier history he had so ably written. This, however, was not to be. Dr. Price was almost laid aside from public life before Protestant Dissenters awoke to a consciousness of their need of such a man in such a position. But he was not idle. The Liberation Society in its infancy and childhood was mainly guided by his counsels, and largely sustained by his active exertions, and to his sagacity, judgment, and energy it was indebted, in no common degree, for having met and vanquished the difficulties which beset the opening of its career. It was but one among many institutions into which he threw his heart, and upon which he left the impress of his wisdom, but it was one in connection with which his memory will ever be revered. His enforced retirement into privacy was regarded as a public calamity, but the spirit of his administrative fidelity and wisdom made itself felt long after that event. And now he is called from our midst altogether, and has exchanged suffering and labour for rest and peace. We hang our *immortelles* upon his tomb, fully conscious that they cannot illustrate his worth, though they may betoken our respect.

ECCLESIASTICAL NOTES.

DURING the last week four decisive steps have been made towards the attainment of religious equality. On Wednesday, the Uniformity Act Amendment Bill was read a second time in the House of Commons by a majority of forty-four. The course of the debate was of the character to which we have now become accustomed. It was especially satisfactory,

however, in eliciting good speeches from two members who have not hitherto taken part in ecclesiastical debates—Mr. Morrison and Mr. Serjeant Gaselee, who both spoke with thorough good sense and liberal feeling. The defence of the present law was sustained by the old, and now almost hackneyed, set of Church defenders, which includes Mr. Selwyn, Sir W. Heathcote, Mr. Beresford Hope, and Mr. Henley. Mr. Gladstone, most unfortunately for his public influence, felt obliged to speak and vote against the second reading, but he was followed into the lobby by only one so-called Liberal member, namely, Mr. Akroyd, who is a vice-president of the Church Institution. It is impossible, of course, for the Liberal party to dictate to Mr. Gladstone the course which he should pursue on public questions, but when that right honourable gentleman finds himself, time after time, in a minority, separated from the party of which he was considered the leader, of only two or three, it should, we think, become a question, for himself to consider, how far such a self-isolated position is consistent with the duty which he owes to others. On this, and similar questions, it is satisfactory to see that the late Chancellor of the Exchequer has no personal following whatever in the House of Commons. He cannot command a single vote; his influence goes for nothing. But apart from such questions this fact is a most painful one, and it must, we should judge, have shaken Mr. Gladstone's confidence in his own judgment to find himself followed and answered by a member of his own party, and of the late Cabinet, the last, excepting himself, of the personal followers of Sir Robert Peel—Mr. Cardwell. This Bill is now, barring accidents, of time, safe for passage through the Commons. It will not become law this year, for the Lords are sure to reject it, but it is something to have obtained a large and decisive vote, having for its object a condemnation of one of the principal provisions of the Act of Uniformity. The spirit of that Act has been condemned by the intelligence and the religion of England for generations past. When once the Legislature has begun to invade its provisions, we may reasonably hope to see it blotted entirely from the statutes of the realm.

The *John Bull* has an article on this and similar measures, in which it warns Churchmen that unless, at the general election, they take pains to give effect to their opinions, all their questions will be decided against them. The *John Bull* goes on significantly to say:—

So many anti-Church Bills have been introduced and not become law, that the lovers of our old institutions have grown apathetic. But the history of the Reform agitation too surely proves the folly of apathy and over-confidence. Ecclesiastical questions will be the great touchstones of parties in a new Parliament; and how little even the present House of Commons understands the justice or law of the matter may be inferred from the fact that Liberal members argued that all Protestant bodies had a claim to endowments because they had been taken from another Church, and seemed quite dumfounded when Mr. Beresford Hope pointed out to them such a truism as that the Church of England was not founded at the Reformation. It is noteworthy as a sign of the activity and good management of those who have introduced the Bill, and who vigorously and not nominally applied the whip, that whereas in 1864 the Bill was rejected by 66, it was last year carried by 22, while on the present occasion its friends have doubled the majority.

The Transubstantiation, and "Oaths and Offices" Bills, have passed a second reading in the Lords, and Monday night the Bunhill-fields Bill passed the same stage without opposition. We are making progress you see! The Additional Bishops Bill is undergoing some strange mauling, and the Bishop of Oxford has succeeded in carrying a clause which will allow of half of the new bishops' salaries being provided by the Ecclesiastical Commissioners. Pity the poor clergy when they fall into a bishop's hands!

More burial cases! One from the cathedral city of Winchester, where, we are told, "considerable excitement has been caused by the extraordinary conduct of one of the parochial clergymen, the Rev. G. A. Seymour, of Holy Trinity." The case, unhappily, is not an extraordinary one. There was the usual refusal to bury because the deceased had not been "baptized," and there was the usual accompaniment of making the refusal known at the most painful time, and under the most painful circumstances. It was given while the funeral procession was moving. Subsequently the Rev. W. H. Fuller, Congregational minister, undertook the service, and we are glad to see that he dealt in a most appropriate manner with the Church law and the clergyman's conduct. He said:—

His brow was not sprinkled with holy water, and so he is cast out like a dog from yonder consecrated ground. For a night and a day his corpse is doomed to lie unburied, and in the end to seek a quiet grave among strangers where he may hope at last to rest in peace. If, indeed, he is in his glory now—if he looked down

upon such a scene as that of yesterday—his own orphans seeking, and that in the rain, to bury their dead father out of their sight—what must have been his feelings? Yes! what must have been the feelings of the holy and compassionate Redeemer, who wept tears of sacred sympathy beside the grave of His disciple of old? What must have been the feelings of that Saviour as He looked down upon this cruel and most unrighteous act, perpetrated in His own name? It belongs to the Church alone in our enlightened age to pass sentence upon a dead body. The first sentence passed in this case was that though the unbaptized corpse might not enter the sacred precincts of the consecrated chapel, yet the clergyman in whose parish and under whose pastoral care, he lived and died, would, in the discretion of his priestly office, and in the greatness of his compassion for the poor survivors, deign to meet the body at the grave and there inter it. It doubtless seemed a hard sentence, but the friends were constrained to submit to it, and at the appointed time brought their dead to the place of burial. But it seems that on reflection the priest had altered his mind, and so did not scruple to break his promise. I suppose he thought that the original sentence was not hard enough, that he was dealing too leniently with an offender of such magnitude. But what did he do? Send forthwith to the survivors and make other arrangements? Did he send even at the last moment to say he could not come? No. He even passed the funeral procession on its way to the cemetery, leaving it to be supposed that he would follow, and gave no sign. They were suffered to proceed on their bootless errand, and simply found a messenger in waiting for them there, to turn them back again.

Mr. Seymour has since attempted to explain and defend the course which he pursued, laying the whole blame upon "the law." But the law does not necessitate inhuman, unchristian, and ungentlemanly conduct in the manner of carrying it into effect. The *Hampehive Independent* deals in great faithfulness with this question. It remarks of Mr. Seymour's defence:—

He says he had no escape from the difficulty, on account of the order not to read the services for unbaptized persons. Does he mean to say that he had any apprehension of being prosecuted for giving decent Christian interment to a poor man who de-livered to lie in the same grave with his deceased wife? Such an idea is utterly preposterous. Even if the law could touch him for such an act, there is no living being so base as to venture to set it in motion. It was a display of the narrowest views—a total misconception of the duty attaching to the office of the minister of a Church which finds room within its pale for men of the most divergent opinions—for the Bishop of Salisbury, and Essayists and Reviewers—an anachronism in history, and an outrage on the genuine Protestant feeling of the country. We cannot reply to the attack made by Mr. Seymour on the character of the deceased man Batchelor, as we did not know him; but we feel certain that his rev. assailant has only made his case much worse by such an uncharitable line of defence. Besides, it clashes with the leading reason assigned for the non-performance of the service—the omission of baptism. Lord Castlereagh, who died by his own hand, was interred in the grand old Abbey of Westminster, and had the prescribed service read over his remains. Had he been a lowly parishioner of Holy Trinity, Winchester, and Mr. Seymour the incumbent, he might have gone to his last home like a dog, unless some Dissenting minister, like Mr. Fuller, attended to remind the living of the hope of a glorious resurrection.

We have said before, of this sort of defence, that it cannot be honest, for no clergyman scruples to break about one half of the canons which he has solemnly sworn to obey.

A somewhat similar case has occurred at Daventry, where, for some time, the Rev. Philip Hale, incumbent of Wolfhampton, declined to bury a child who had been "baptized" by a Wesleyan minister. In this case the Wesleyan minister, the Rev. W. Baddeley, brought the clergyman to book by reminding him of the law, which recognises the validity of Dissenters' baptism. Mr. Hale succumbed before this proof and performed the funeral service, taking care, of course, that the body should not be taken inside the church. We have no sort of compassion for Wesleyans in these cases. If their feelings are hurt they deserve it. They are one of the buttresses of the priestly system of the State-Church. Like Uriah Heep, they prefer to be "umble," and they will be treated accordingly.

The *Churchman* undertakes to enlighten the "parish priests" of England on the nature and the operations of Dissent. It presumes that parish priests do not consult the organs of Dissent, and do not know what sort of men Dissenting preachers are, or what are the moving principles of their lives. In order to enlighten itself it has read the proceedings of the May meetings, and in consequence of reading them it has come to the conclusion that "the intellect of Puritanism is exhausted." And this is the remarkable result:—

It now can use but three weapons—more or less clever scolding, misrepresentation of the doctrine and claims of the Church, and clamorous appeal to the State power to interfere in the control of religion. It can no longer edify its own members—as fast as the parents give them education the children forsake the schisms for the Church. It is put to its wit's ends to find new members. It tries, alternately, abuse of the Church and imitation of her, for it copies her architecture, her modes of worship, and, as far as it dare, her doctrine. But by everything it says and does it shows that it looks upon the Church as its chief enemy.

We have then some delicious sketches of Nonconformist proceedings. We, or rather, not we, but the

"priests of the Church," are told, in funny grammar, that the whole business of the Congregational Union appears to be "malicious attacks on the Church of England." Next, having "three weapons," we have, of course, "three objects." These are what they are:—

There appear to be three main objects always before the minds of the modern Puritans. They have lost every atom of positive power; they hope for some negative accretion of power from this method of action. First, enticing and entreating the Evangelicals to forsake the Church; holding and sneering at them because they still retain her good rhetorics, her deaneries, the majority of her secular prizes. Secondly, gadding them on to demand the revision and expurgation of all Catholic elements from the Church. They begin to see that her strength and success is in her catholicity and her ability to stand on the enduring Catholic basis. Thirdly, demanding by their influence at elections the separation of Church and State—a thing for which they do not care in the least, but they hope it will issue in the weakening of the Church by the State seizing her endowments at the separation.

What a blessing it is to us that the people who write this sort of thing really do believe what they write! For these words not intended as caricature—they are, to the writer, words of sober truth and honesty. We say it is a blessing that Churchmen believe as they do, because every error in the measurement of our character and our purposes is a gain to our strength. The more blunders the better. It is partly from the Churchmen's blunders that we have reaped our past and are reaping our present successes.

A new analysis of Church parties has just been made by Dr. Hurst, in his "History of Rationalism." Dr. Hurst classifies some eighteen thousand of the clergy as follows:—

High Church	Normal Type, Anglican	3,600
	Exaggerated Type, Tractarian	1,000
	Stagnant Type, High and Dry	2,500
Low Church	Normal Type, Evangelical	3,500
	Exaggerated Type, Recordite	2,600
	Stagnant Type, Low and Slow	700
Broad Church	Normal Type, Theoretical and Anti-Theoretical	3,600
	Exaggerated Type, Extreme Rationalists	300
	Stagnant Type	700

We recommend the reader to weigh carefully these figures, and to see what they are worth. For our own part, we should judge that the "Stagnant type" in each of the three divisions is most decidedly put at too low an estimate.

To-day, a Bill is being moved for a second reading in the House of Commons by Sir Colman O'Loughlin to some of the provisions of which Dissenters must take objection. The Bill proposes to give Roman Catholics in Ireland liberty to endow their churches with twenty acres of glebe land, to invest all Roman Catholic Church property in the bishops, and to allow the Board of Works to advance money for Roman Catholic purposes. It need scarcely be said that the "Liberation Society" could not allow the last-named object to be accomplished without attempting to defeat it, and for ourselves we must express our profound regret that some of the Roman Catholics of Ireland should, in this early stage of the State-Church controversy, have shown their hand so very plainly. We quote further on this subject from the *Liberator*:—

There is at the present time before Parliament a Bill, brought in by Sir Colman O'Loughlin, and endorsed by two other Irish M.P.'s, which looks like a preparatory scheme for the national endowment of the Roman Catholics in Ireland. The Bill to which we refer—the Roman Catholic Churches, Schools, and Glebes (Ireland) Bill—is described as "A Bill to amend the law as to the granting of Sites for Roman Catholic Churches and Schools, and to facilitate the creation of Glebes and the erection of Residences thereon for Roman Catholic clergymen in Ireland." It empowers landowners to lease for ever to Roman Catholic bishops, and their successors, land—not exceeding five acres—for chapels, schools, and priests' and teachers' residences; and also as much as twenty acres of land for a glebe for the Roman Catholic clergyman of a parish. In addition, "for the encouragement of the purchase of glebes, and the erection of residences thereon, it authorises the Commissioners of Public Works in Ireland to lend money to the bishops, to be repayable by a rent-charge of five per cent, spreading over thirty-five years. We need not point out the strong objections which may be taken to some portions of this measure; and we hope that its promoters will, on a further consideration of the subject, see the impolicy of provoking the opposition of English Volunteers by pressing such a Bill. We know that it proposes no more for the Catholic clergy than is already done for the Protestant clergy of Ireland; but we object to that religious equality which involves a "levelling up" on the Catholic, instead of a levelling down on the Protestant side. Whatever Protestant Dissenters claim for themselves, they are ready, or should be ready, to concede to their co-dissenters of the Catholic faith; but that which they do not desire, and think wrong for themselves, they will feel bound to refuse to others.

We understand that, in deference to the judgment of English Dissenters, Sir Colman O'Loughlin will not be unwilling to abandon this clause, but we should have been glad if it had not been introduced. The more frankly, publicly and speedily it is abandoned the better.

We have just been reading the proceedings of the

American Congregational Union at their annual May meeting in Brooklyn. It is almost impossible to go anywhere in the United States, and especially to the North, the East, or the West, without meeting with direct descendants of the old Mayflower Puritans. After Dr. Ray Palmer and Dr. Hopkins had spoken on this occasion, the meeting was addressed by the Rev. O. S. Robinson, who stated that he was a descendant of John Robinson, of Leyden memory. The meeting was afterwards addressed by the Hon. W. E. Dodge, Mr. Northrop, and Dr. Joseph Thompson. The last two speakers referred at some length to English matters. Dr. Thompson made the following reference to the working class movement:—

Our Dissenting brethren are nobly doing their work, bringing to it great force of intellectuality—much more than in other years—the result of better training; bringing to it great earnestness of heart and increased wisdom. They have held, for example—just to supplement what Brother Northrop has said—within the last two months, conversations with working men. They have invited the working men to meet the ministers and others for the consideration of this question. Why is it that you working men don't come to church? Why is it that you do not come to hear the Gospel? And there have been large meetings, where the working men have attended, and have made all their objections with the greatest frankness, and which have been heard with patience and kindness; and the ministers have tried to meet these objections and have entertained them, to try and overcome them by practical work. One of their objections—and it is a great one here—is the pew system; and another great barrier to their going to church, as argued by them, is that many of the sermons are so studied, and dull, and formal that they are not reached in their hearts—are not touched by them. Another objection—and a very deep and wide-spread objection—of the working classes, was the want of particular sympathy on the part of the ministry and of leading Christians in the trials, the struggles, and the miseries of their class. That objection came out over and over again in these conversations; and our brethren are setting themselves to remove these difficulties, and evangelical life is, as it were, inspired anew by the glorious battle-field on which it has entered, and by the labour which God gives it to do with these masses of the people. The masses can be reached by Christian sympathy. Their hearts will respond to the honest touch of kindness. Even when other means have failed, approach them with kindness, and you have got them.

The Congregationalists of America appear to be now bent on supplying the fast increasing West with the means of religious instruction. They are doing this already at a rapid rate, and from the spirit exhibited at this meeting, we should judge that they are prepared greatly to extend their operations. But there is little sectarianism in this movement, and no sentiment was more loudly cheered than that of Mr. Dodge, who said, "Let the Puritan influence be extended. Let this society go forward; and let every society—no matter whether it is Congregational, Presbyterian, Episcopalian, Methodist, or Baptist—let us all work together to save this mighty land for the Lord." You see, in England we should probably have said save it for "the Church." But to save it "for the Lord!" what denomination does the Lord belong to?

THE LIBERATION SOCIETY.

MANCHESTER YOUNG MEN'S ASSOCIATION.—On Monday evening, May 27, the members and friends of this association met in Roby schoolroom to hear a lecture by John Kingsley, Esq., on the Irish Church. The chair was taken by James Sidebottom, Esq., jun., who having briefly introduced the lecturer, Mr. Kingsley proceeded to read his paper. In a very lucid and eloquent manner he sketched the origin and early history of the Irish Establishment, and dealt with the iniquitous penal code by which it was sought to extirpate the Catholic faith; it then traced the subsequent successive advances in the direction of religious liberty, and dwelt upon the present position of the Establishment as the Church of the few supported at the expense of the many, and the Church of the rich supported at the expense of the poor. The lecturer concluded with an earnest appeal to young men to make themselves thoroughly acquainted with the subject as being one which would speedily have to be dealt with by the legislature, and one on the right settlement of which depended the peace and contentment of Ireland, and in a great measure the well-being and prosperity of the entire kingdom. An interesting discussion followed the reading of the paper, in which discussion Messrs. Crossfield, Southern, Montgomery, Clarkson, Wigley, Wigott, Kearley, Davies, Lancaster, Morgan, and other friends took part. Mr. J. S. Davies, the Secretary, announced that similar meetings for lectures and discussion would be held throughout the winter months, and that the committee were desirous of inducing the young men of the various Dissenting congregations throughout the Manchester district, to connect themselves with the association. The proceedings closed with a hearty vote of thanks to Mr. Kingsley for his admirable address.

THE WAKEFIELD DISCUSSION.—There has been another pro-Establishment lecture here, the lecturer being a local clergyman, the Rev. W. R. Bowditch, and his subject, "The Liberation Society and Dissent condemned by Scripture"; and, says our informant, "he abused and misrepresented us as usual." A layman, unconnected with the Society,

has since replied to him, and we understand there are to be six more lectures on the Establishment side. There are, says our correspondent, "no signs of the excitement dying out yet; nor can the result be doubtful. Liberation views have taken deep root, and are rapidly spreading among us as the fruit of seed already sown; and the more opposition we have the better for our views."—*Liberator*.

RIPLEY.—Mr. Fuller, one of the Society's agents, having lectured here, Mr. Massingham was sent for to lecture in reply. The Rev. Marmaduke Miller, of Huddersfield, followed with a rejoinder. After him came a second lecture on the voluntary side from the Rev. T. Chapman, of Ridding. Of this last lecture the local journal says:—"It pleased us much by the fairness of its propositions, and the absence of all matter that might be termed irritating or personal, and in which Mr. Massingham appears so much at home, or so ready to indulge his hearers. We are convinced that should the friends of Mr. Wood urge upon him the following up of the agitation he has commenced on this question, they will have cause for regret if it brings before the public such men as Messrs. Miller and Chapman to deliver such masterly and forcible dissertations upon the separation of Church and State, together with the necessity of a reform in the Church itself."

INSTRUCTING THE ESTABLISHED CLERGY.—A Sussex friend writes:—"I sent your papers to the Vicar of —, a very high Churchman, who said he never knew that such a society was in existence. He has since lent them about to other clergymen."—*Liberator*.

THE SOCIETY'S ANNUAL REPORT has this year, we observe, been stitched in with a large number of the magazines published by the various Nonconformist bodies, and has also appeared as an advertisement in the *Athenaeum*, and in the *Friend* and *British Friend*. Commenting on this document, the *Churchman* says:—

It is much to be desired that this report might be put into the hands of every Churchman in the realm, that they may know what is designed, and through what gradual steps the end is to be approached. It is the fashion to laugh at the cry, "The Church is in danger," and men, who have not much interest in that which is imperilled, are easily lulled into security by the pretence that there is neither enemy nor danger. But if the late divisions in the House of Commons, and especially the majority of seventy-six on the second reading of the Church-rate Abolition Bill, are not sufficient to awaken Churchmen to the reality of the danger to which all the temporalities of the Church are exposed, and to combine them in more effectual efforts for self-defence, yet surely they can have no plea for further ignorance or indolence when a society, which calls itself a "Society for the Liberation of Religion from State Patronage and Control," and which experience has proved to be no contemptible enemy, boldly and without reserve proclaims its designs before all the world, and boasts itself in its increasing prospects of success. We cannot afford to affect blindness and to ignore facts. The danger looms ever larger, and draws ever nearer. With a "reformed" Parliament we cannot tell how near it may be. The deluge may come in our time. We must either make a stand at once, or be prepared for the threatened confiscation.

IMPRISONMENT FOR CHURCH-RATES.

(From the *Unitarian Herald*.)

We briefly noticed some weeks ago the imprisonment of Mr. J. B. Grant, of Kettleburgh, Suffolk, for non-payment of the costs in a suit against him by the rector of that place for a Church-rate. Mr. Grant refused to pay the rate, and the case being taken before the magistrates, the bench allowed his objections. The rector, however, who ought never to have attempted coercion at all, was not satisfied with this rebuff, and carried the matter to the Court of Arches. Here Mr. Grant was defeated, and the defeat has ruined him, and he now lies in prison; and, to all appearance, may lie there until either the rector learns something of the elements of the religion of which he is nominally an expounder, or until the matter is taken up by a reformed Parliament which will make a speedy clearance of these State-Church abominations. The following extract from a private letter from Mr. Grant to a friend, which we are permitted to publish, will, we are sure, be read with interest, and will certainly not lessen the concern felt in his sufferings for conscience' sake:—

My Dear Friend,—I have just finished breakfast, and seeing by the morning's paper that this is the 4th of May, I am reminded that it is my wife's birthday; so she will be here to see me, that we may spend part of it together in the visitors' room, and if I get this done in time she will post it for me.

Well, I am in prison at the sign of the White Cross. Odd, isn't it? "In the cross of Christ I glory," says the churchwarden; and because I hold different views of the cross, and will not pay for his sacramental wine, in the name of the cross he puts me here. And this is all done in the name of Christian law, for the support of a Christian Church, and while Dissenters are powerful enough to stamp out the bad law at any moment they become sufficiently united and determined to lift up a foot for the purpose.

I must caution you not to think of this place as a dungeon, nor picture me in a solitary cell; want of privacy is the great evil to me. When I came in I saw before me a long, dingy room, with tables (at right angles to the main aisle) fixed, a plank on each side also fixed, without backs, of course, and each of these tables was for four persons, for meals, reading, writing, &c. A very large fire at one end, small cupboards fixed next the wall, numbered up to 42 (mine, by the way, is 37), and at the other end a sink for washing, and a round towel, which of course I found very wet, and used my pocket-handkerchief accordingly. Next day I was better provided. There were about forty inmates. . . . Our day ward does not quite come up to my ideal of Paradise,

but at night it might very well pass for one phase of the other place. You can't sleep; you are in a cast-iron pen about seven feet square and six feet high, but otherwise open to all the ward, so I will let you try to imagine the rest. After a time I found one or two decent fellows to act with me, and we have since become comparatively respectable.

So you see, my dear friend, that solitude does not trouble me, not at any rate in the ordinary sense. But in another I am truly alone; and yet I will not complain, for, after some little study and effort, I have discovered many good qualities among my fellow-prisoners—pebbles in the gutter—and have tried to bring them out. This life must be a good deal like the steerage of a passenger ship on a long voyage. But then they have women and children. It is perhaps more like monastic life; and the inmates are so thrown back upon themselves, they become so morose, that they quarrel fiercely about very small matters, such as the right to a plate or a broken teapot. I found out they were always ready to be amused, and after a time was able to help them to amuse themselves; some of them sing, others can do monkey tricks. The other evening one performed the decapitated head, ventriloquism, spirit-rapping, &c. We have also formed a kind of Parliament, so that disputed points may be settled according to public law—our law, of course. Any person complaining is heard at a ward meeting, and the majority decides the question by universal suffrage and the ballot, if we put it to the vote.

But perhaps you would like to know how I got here, and when I expect to get out.

I withstood the little tyrants of my parish for about six years on this question of Church-rates, and did not scruple to speak my mind about many abuses. The rector grossly neglected his duties, administered the charities most unkindly—not to say unfairly. The action I took was offensive to the local landlords; their agents and tenants took the same side. My trade, of course, suffered. I lost the suit in the Arches Court. My bankers, who are rank Tories, and whose chief customers were parsons and people of that kidney, were also mortgagees of my property, and at once stopped me. Everything was put in the market at a week's notice; the result this—I made an assignment to my creditors. The freehold is not yet sold, but under these circumstances, it cannot fetch above half what it was worth to me. So I have nothing, which the rector and churchwardens know full well. Their action now is purely vindictive; unless it may be accounted for by saying the gods, meaning to destroy them, have first deprived them of their senses. I want Dissenters to make use of me while I am here, to get rid of the law under which, though condemned on all sides, men are still to be found to put in force against a man who has not got a penny. Some of those who lead the anti-movement are hot over sympathetic with me now they find I am a heretic, and Unitarians seem to care very little about it. My best friends and supporters are the Wesleyans. Can it be that our views will one day be popularised and spread through the working classes by this means? I have more faith in them than in the intellectual indifference we find in the Church, which will countenance Unitarianism at its own table, or in its literature, but will nevertheless read its Athanasian creed to its children and the poor. I have lost all patience with one religion for the rich and wise and another for the poor and ignorant. The masses of mankind are with us; if they once know what we teach they recognise their own thoughts and aspirations. My fellow-prisoners tell wicked stories of religious hypocrites who gave short weight all the week, and put on their religion with their best coat on a Sunday, and many other things very much worse, condemning all religions on account of their professors. But when they learn that religion should be a part of the man, and go with him into his bank or country-house, into his workshop or down to the bottom of a sewer, then they acknowledge it is something different from what they had been taught.

This is all I can send for a penny. My wife and children are with me in all senses; they enter heartily into my views and feelings. We find that our faith does bring its consolations; that we can be earnest, that it does support us. I shall be pleased to hear from you, and that you and your family are well.

I remain, my dear friend, yours truly,
J. B. GRANT.

We shall be glad to hear what is proposed to be done by Mr. Grant's friends, that we may render what help we can in the matter. Instead of Unitarians caring little about it, it ought to arouse their warmest and most effective sympathy.

THE SCOTCH GENERAL ASSEMBLIES.

During the past week the General Assemblies of the Established and Free Churches of Scotland have continued their sittings, and the major part of their business has now been disposed of.

In the Established Church Assembly was heard the Cumbræ case, in which certain parishioners of the island parish of Cumbræ, in the Parish of Clyde, objected to the Rev. James Simpson Macnab, whom the patron, the Earl of Glasgow, had presented to the living. The congregation, it appears, had desired and expected to be consulted in the selection of a minister, but the patron, without giving them their choice or a list to choose from, made a direct presentation. A long debate took place in giving judgment, it being urged on the one side that the sermons objected to were fair average sermons, and that the objectors were prejudiced and hostile, and on the other that the settlement of Mr. Macnab would break up the congregation, and thereby injure the interests of the Church. By 184 to 78 it was found that the objections were not proved, and it was remitted to the Presbytery of Greenock to induct the presentee.

On Tuesday the Assembly had before it the case of Crieff, where the parish minister had introduced an organ into Divine service. About one-fifth of the congregation was shown to be opposed to it. The Assembly, by 171 to 75, found that there was sufficient evidence that the introduction of the instru-

ment would be a cause of division, and instructed the Presbytery to disallow it.

On Wednesday the principal business was to receive the report of the committee, appointed last year by 50 to 45, to consider the law of patronage, with the view to obtain some modification of the same. The committee stated several plans for giving more power to the people that had been before them, but asked reappointment for further consideration of the subject. A long discussion took place on this, the most vexed question in the annals of the Church of Scotland. On the one hand, it was pleaded that the privileges of congregations in the matter of the settlement of ministers ought to be extended in accordance with the liberal spirit of the age; and on the other, it was urged that there was no middle course between the present system and the entire abolition of patronage, which no member of the Assembly had ventured to propose, and that any proposal made to Parliament for a modification of patronage might possibly lead to the curtailment or withdrawal of the endowments of the Church. The merits and working of the Benefices Act entered largely into the discussion, and the usual conflict of opinion was again evident on that subject—one side maintaining that from it had arisen most of the evils now complained of, while the other contended that, if fairly worked, it was the best modification of the law of patronage that could be devised. On a division, it was carried by 126 to 124 to disapprove the report and dismiss the committee.

On Thursday the Assembly had appointed to take up the appeals of Dr. Lee and others against judgments of the Presbytery of Edinburgh interfering with his reading of prayers from his published book in the conduct of worship in Old Greyfriars Church. A minute was given in for the Rev. R. Wallace and others, stating that Dr. Lee had recently been attacked by very serious illness, and was unable to instruct counsel in his behalf, and craving that the proceedings in the appeals should be adjourned to next Assembly. On the motion of Dr. FRIE, seconded by Mr. SWINTON, the Assembly, with an expression of deep sympathy for Dr. Lee and his friends and relatives, superseded consideration of the appeals for a year, reserving the rights of parties.

In one of the statistical returns it was stated that the Church's voluntary contributions (from 834 congregations out of 1,250 for which returns had come up) for charitable and missionary purposes amount to 137,256*l.* 7*s.* 4*d.*, exclusive of the sum raised for the augmentation of small livings. For the latter purpose some 16,300*l.* had been subscribed. There were about 400 stipends in the Church under 200*l.*, to which point it was the aim of the movement to bring them. The committee spoke hopefully of accomplishing the object at no distant date, and received the thanks of the Assembly.

In the Free Church Assembly the financial report showed a total revenue of 369,104*l.*, this sum falling short of the revenue of the previous year by 14,467*l.* The equal dividend on the Sustentation Fund (which is in probably the majority of cases supplemented by the congregations) was this year 14*s.*, the highest amount yet reached. It was resolved that in future 200*l.* should be considered a minimum.

On Tuesday, the Assembly took up a reference from the Synod of Glasgow and Ayr in the case of the Rev. Walter C. Smith, of Glasgow, who had been called to account by the Presbytery of Glasgow for preaching unsound doctrine, contained in two sermons which were printed, and which were held to impugn the teaching of the Confession of Faith in regard to the authority of the Old Testament. Mr. Smith, in an explanatory statement, set forth that the New Testament was the complete and sufficient authority for all the duties of the Christian life, and that the decalogue was superseded, while its moral obligations were confirmed, by the more excellent law of Christ. The explanation was pronounced unsatisfactory by a committee of the Presbytery appointed to confer with Mr. Smith, and it was resolved by the Presbytery, "That the two discourses of Mr. Smith be disapproved and censured as containing statements respecting the moral law and the Old Testament Scriptures which are at variance with the language of the Confession of Faith and the teaching of Scripture." After some further proceedings, the case came before the Synod, by whom it was referred, without pronouncing judgment, to the Assembly. After hearing parties at great length, it was moved by Dr. Rainy to the effect that the Assembly enjoin Mr. Smith to be more careful in his statements on the subject for the future. It was moved by Dr. Begg that the Assembly remit to the Presbytery of Glasgow to proceed in the case according to the laws of the Church. In his opinion no graver heresy had been put forth in recent times—a heresy that struck at the foundation of the authority of God's law, and tended to the subversion of two-thirds of the whole revelation of God. On a division the motion of Dr. Rainy was carried by 301 to 111.

On Thursday and Friday the Assembly was engaged in considering the question of union with the United Presbyterian Church and the Reformed Presbyterian Church of Scotland. The committee reported that the different Churches were agreed in adopting the Westminster Confession as their common standard. The question of the power of the civil magistrate in religion was the only point on which they found it necessary to draw up distinctive articles, and that question it was practically proposed should be left an open one. Dr. BUCHANAN, in giving in the report, said the question now before the Free Church was whether they would sacrifice

the opportunity of actual union with Churches agreed with them in doctrine in the view of a barely possible union at some future time with the civil power. Were they to make the abstract question of the lawfulness of accepting State endowments a term of communion so as to prevent their union with those who held the voluntary principle? Dr. RAINY (in place of Dr. Candlish) moved a resolution renewing the powers of the committee, and, while reserving final judgment on the matters now reported, instructing them to proceed with the inquiry on the questions of worship, government, and discipline. Mr. DUNLOP, M.P., seconded the motion. Dr. Begg moved a resolution reserving judgment on the report till the committee had completed their inquiry and made definite proposals. He warned the Assembly against the proposed union. It was just three centuries ago this year since the Church of Scotland was established by the civil magistrate, and were they now to pull down the old flag in the sight of the people and of God?

At the close of two days' debate the motion of Dr. CANDLISH was carried by 346 to 120, the minority voting for a motion of Mr. Nixon's, which was a modification of Dr. Begg's. Dr. Begg protested against the resolution as implying the abandonment and subversion of the constitutional principles of the Free Church; and five members of the committee, including Dr. Begg, resigned.

On Saturday the report on Sabbath observance was received. Speaking of railway-trains on Sunday, the report inquired, "Have the present ruinous embarrassments of some large lines of railway, and the depreciation in the value of railway stock in general, nothing to do with the displeasure of the Lord of the Sabbath?" The committee called attention to the fact that many of their countrymen would be visiting Paris this summer, and, looking to the temptations to Sabbath-breaking that existed there, the committee thought it a suitable time for the Church to issue a warning to her members on the subject. The report concluded by recommending united action on the part of religious bodies for stopping the running of Sunday mails, which lay so much at the root of the railway desecration. It was agreed to petition Parliament against the second reading of the bill of Mr. Hughes and Lord Amberley's bill allowing Sunday-evening lectures.

UNIVERSITY TESTS.—The third reading of the Tests Abolition (Oxford and Cambridge) Bill is deferred from Tuesday, 4th, till Tuesday, 18th June.

We (*Freeman*) regret to state that a severe attack of gout has prevented Mr. Spurgeon from fulfilling his preaching engagements this week.

THE SUNDAY BANDS IN THE PARKS.—The Regent's, Battersea, and Victoria Parks on Sunday presented their usual summer appearance in the commencement of the Sunday bands, the audiences being exceedingly large.

SHOCKING!—A correspondent of the *Church Times* has revealed that Mr. Templer, of Burton Bradstock, is in the habit of occasionally intruding into a neighbouring parish, Bridport, and holding prayer-meetings for a week with all the Dissenters in the town, at the Town Hall.

THE BISHOP OF SALISBURY'S DOCTRINES.—The Rev. Edward Stuart, of St. Mary Magdalene, Munster-square, proposes, in the *Guardian*, an address of thanks to the Bishop of Salisbury for his charge. "It is a great encouragement in these days," Mr. Stuart thinks, "to find the doctrines of the Prayer-book clearly and unhesitatingly maintained by a bishop."

THE "NEW YORK INDEPENDENT."—A great change has come over the spirit of this once orthodox paper, which has a larger circulation and wider influence than any other religious journal in the world. It has cut its connection with orthodoxy, and announces that henceforth it is to be conducted on independent principles. Many of its principal contributors are well-known Unitarians, who appear to have brought the editor into difficulty.—*Inquirer*.

DISSENTERS AND COLLEGE FELLOWSHIPS.—When the bill which the House of Commons read a second time yesterday was first proposed in 1864, it was supported by but 101 votes, and was rejected by a majority of fifty-six. Last session there was a majority in its favour of twenty-two. On Wednesday the majority was exactly doubled, and whereas the opponents of the bill had on Wednesday but one vote more than in 1864, the supporters of the measure were within two votes (200) of double the number (101) recorded in its favour in 1864.

A RITUALIST CONFIRMATION.—A few days ago a confirmation was held at St. Matthias', Stoke Newington, by the Bishop of Dunedin, on behalf of the Bishop of London. There were about a hundred and sixty candidates; and, according to the *Hackney Gazette*, the bishop told them "that as surely as the Holy Ghost descended upon the apostles, it would now descend upon them, whether they willed it or not, and asked them to think, before they received that gift, whether they were prepared to become the recipients of so great and unspeakable a blessing."

THE REV. DR. GEORGE B. CHEEVER preached on Sunday evening his farewell sermon in the Church of the Puritans. That edifice has been sold to Mr. Tiffany, the New York jeweller, and is to be replaced by a store. The history of the church "is a lesson," said the pastor, "not to build on leased ground, but to hold God's acre in fee simple." Mr. Tiffany paid 78,000*l.* for his purchase; and with this money the church has paid all its debts, including some long

arrears to the pastor. A new site is to be chosen, and a new church built in the fall. Dr. Cheever has fought a brave battle for the freedom of the pulpit, and deserves the heartfelt thanks of the friends of liberty everywhere.—*New York Independent*.

DEVELOPMENT OF DOCTRINE IN THE ROMISH CHURCH.—The present Pope having authoritatively sanctioned the doctrine of the immaculate conception of the mother of the Saviour, a certain school in that Church is striving after a further development in the same direction. A writer in the last number of the *Dublin Review* associates the Virgin with Christ in the work of redemption under the title of a "Co-Redemptress." He says, alluding to the passage in Genesis as to bruising the serpent:—"It bears thinking of again and again that God's first promise of a Redeemer was not made (so to speak) directly and categorically, but was embedded in His promise of a Co-Redemptress. At His crucifixion, on the other hand, she was present in the very foreground; she was present where she would most keenly taste that suffering which became her as Co-Redemptress, and could drink the bitter cup to its very dregs."

THE ROYAL COMMISSION ON RITUALISM.—We believe that out of the twenty-eight members of the Royal Commission on Ritualism the following have accepted office, although even now the arrangements are not definitely concluded:—The Archbishops of Canterbury, York, and Armagh; the Bishops of London, Oxford, St. David's, and Gloucester and Bristol; the Deans of Westminster, Ely, and Lincoln (Regius Professor of Divinity at Cambridge); the Rev. Canon R. Payne Smith (Regius Professor of Divinity at Oxford); the Revs. R. Gregory, W. G. Humphry, T. W. Perry, and H. Venn; the Earl Beauchamp, the Earl of Harrowby, Lords Ebury and Portman, Mr. A. J. B. Hope, M.P., Mr. J. G. Hubbard, M.P., Sir R. Phillimore, Dr. Travers Twiss, and Sir Joseph Napier.—*John Bull*. The *Record* believes "that the Bishop of Durham has, like Lord Shaftesbury, declined to serve on this Commission, not wishing to be identified with a Commission the constitution of which is so little calculated to inspire confidence." It is stated that the terms of the Commission are very carefully drawn up, and that the powers of the Commissioners are very limited.

THE BISHOP OF WINCHESTER AND DR. LEE.—The appointment of the too notorious Dr. Frederick Lee, the editor of the *Directorium Anglicanum*, to the perpetual curacy of All Saints, Lambeth, has very naturally excited a considerable sensation. We are happy, however, to learn that the Bishop of Winchester did not consent to his institution until after several interviews, at which the right rev. prelate examined Dr. Lee on all the principal points of the Ritualistic controversy, and with special reference to the *Directorium*. Dr. Lee's answers were such as in his lordship's opinion to leave him no choice in the matter, and, in fact, he was advised that after such concessions and such pledges, given both verbally and in writing, the institution was inevitable. Dr. Lee is under promise, as we are assured, to abstain from eucharistic vestments, to use no wafer bread, to practise no elevation of the host or adoration of the sacrament, and to have no incense. Even candles on the altar are not to be used, either lighted or not lighted, although on this point Dr. Lee was, as we are informed, more reluctant and less explicit, being, as it seems, under the delusion that lights, although forbidden by the Court of Arches, were allowed by the Privy Council, and are in use at St. Paul's, Knightsbridge, and St. Barnabas', Pimlico.—*Record*.

HUMANITARIANISM.—Relative to the Sunday lectures on "Positivism and Auguste Comte" being delivered at the Sussex Hotel, Bouverie-street, Fleet-street, by Mr. Richard Congreve, formerly Fellow and Tutor at Wadham College, and one of the assistant masters at Rugby, the *Bury Post's* London correspondent says:—

A friend who was present last Sunday tells me one of the chief theories expounded was the necessity for men of learning to cease their studies until the rest of humanity has come to their level. Until every servant-girl knows as much as Mrs. Somerville, no new investigations ought to be made by women. It is this desire for a broad uniformity which makes these Comtists favour trades unions. Of course there is a good sprinkling of mere visitors at the lectures. Some who attend drive to the place in carriages. Lord and Lady Amberley and Sir Charles Trevelyan have been among the audience, no doubt from mere curiosity; but Mr. G. H. Lewes, who was a friend of the prophet when in the flesh, and Miss Evans (George Eliot), have probably stronger reasons for their presence and rapt attention."

In a descriptive notice of this "New Religion," the *Daily News* says:—"Unlike the religions named after their founders, Positivism professes to have nothing personal to its author. Unlike other religions, Positivism disclaims everything extra-mundane in sanction or origin: it is held forth as a body of purely human truth fitted to influence human beings, and designed to regulate their conduct only as far as the world is concerned. Its teacher maintains that all other religions have been ancillary to the reception of this one by the human race, that the founders of other faiths have laboured to prepare the way for Auguste Comte. . . . The aim of the system as a whole is 'the Government' and 'reorganisation of Humanity.' Indeed, 'Humanity' is to the Positivists what a Deity is to others. . . . As they make no profession about 'saving souls,' or holding out other than earthly advantages, they consider that they alone among professors of religion are qualified for gaining proselytes without being tempted to persecute. It is proposed, as a beginning, to offer to all who choose to avail themselves of it a mental discipline which shall fit them for comprehending the advantages of Positivism as a religion. What the majority of adults are supposed to require is an inti-

mate acquaintance with mathematics, biology, and history. So soon as all men have the requisite knowledge, it is assumed that they will unanimously embrace as their religion the speculations of Auguste Comte!"

DISSENT IN THE REIGN OF QUEEN ANNE.—If any in the nation were, at this time, in danger, it was the Dissenters. Although they were still almost as active as before in opening new places of worship, they were, as has been seen from the statements made in the discussions on occasional conformity, losing ground in two directions. Many of their ministers were seceding to the Established Church, and in some parts of the country at least, there was a considerable decrease in their numbers. The causes of this decrease have already been hinted at; but in addition to the mild attitude of the liberal Church party, the practice of occasional conformity, and the absence of a sufficiently energetic assertion of their civil rights, there were other circumstances which undoubtedly had great influence in contributing to their depression. The first of these was the loss by death of all the great leaders who had been ejected by the Bartholomew Act. Few of the younger generation of Dissenters, in the latter part of the reign of Queen Anne, could have known anything of Baxter, Bates, Howe, Owen, Kiffin, Knollys, or Fox, but from their works or from the lips of their fathers. Personal attachment to these men kept many in the ranks of Dissent, who stayed no longer than life stayed with their old pastors. The frown of the Court could have had no less influence in deterring men from connecting themselves with any of the Free Churches. The only congregation at this time in London with which a comparatively considerable proportion of the aristocracy was still connected, was Edward Calamy's, in Westminster, and this proportion was rapidly decreasing. It is difficult to say whether the general withdrawal of Dissenters from other circles of society, which began at this period, had much effect upon their number; but it certainly decreased, as it has ever since done, their moral influence. To a great degree, this withdrawal was compulsory. It was a necessary result of their exclusion from the best places of education, and of the general tone of public opinion. But it was not necessary that Dissenters should have withdrawn themselves also from intercourse with literary persons. With a few remarkable exceptions, however, it was apparently the opinion of the generality of ministers now rising that it was most undesirable for religious persons to read any but technically religious books. The strictness of Puritanism, without its strength or its piety, was beginning to reign. With the death of the ejected two thousand and their contemporaries the intercourse of Dissenters, excepting for purposes of trade, with the "outer world," almost ceased. Shakespeare's plays were forbidden writings, and Bacon was a "profane" and unknown author. The *Spectator* was probably unknown to nine-tenths of the members of the Free Churches. Any person reading the memoirs, diaries, and letters of this reign, might naturally imagine himself to be reading of two totally different periods of English history. He would scarcely gather, from any work written by a Dissenter, that such men as Addison, Steele, or Pope, had lived at the same time as themselves. He would infer, from the controversial writings of the great essayists, and from certain references in contemporary correspondence, that a class of people called Dissenters existed at the period when the writers were in existence, but who they were he could not even guess. On the part of Dissenters this unwise and unnatural estrangement came at last to be taken as a matter of course. It grew into a habit, and had almost the influence of a holy tradition. Narrow as they were good, men did not consider that few things could be more unfortunate for a nation than for its purest religion to be divorced from its best literature. As was plainly enough proved, also, during and immediately after the trial of Sacheverell, Dissent was as unpopular with the lower as it was with the upper classes of society. Debased and ignorant to the last degree, the labourers and mechanics of Queen Anne's reign were, in matters of belief, if their attachment to the Church may be correctly described by a word which implies thought and reason, under the natural control of the squire and the clergy. They followed the religion which the Queen, the aristocracy, and the local gentry followed, and which they had been taught, from their births, was the only respectable religion.—*Sketches of the History of the Free Churches. Part III.*

Religious Intelligence.

THE SPECIAL RELIGIOUS SERVICES.—On Monday evening, May 26, a social meeting of the committee, managers, and stewards of the special religious services conducted in some of the theatres and music-halls of the metropolis was held in the lower room of Exeter Hall, under the presidency of the Earl of Shaftesbury. The working staff, accompanied in most instances by their wives, assembled to the number of nearly 200. Tea and coffee, with cold joints, were served at the beginning, after which the business commenced. The first part of the proceedings formed a very pleasant "digression." Mr. Croggon, a member of the committee, stepped forward to say that the gentlemen of the committee had been anxious for some time past to testify their admiration for the manner in which their noble president gave himself to the object which they had in hand, and to express their high esteem and affection for him. He had, therefore, to ask his lordship to accept at their hands the secretaire table which

had been placed on the platform, and which, they trusted, would form a useful piece of furniture for his lordship's library. The noble Earl, in acknowledging the gift—which is a very beautiful and costly piece of furniture—said that there was only one complaint he had to make, and that was that he did not know the purpose of the committee before he came there, so that he might have been able to reply in suitable terms. He hoped to write many letters on that table on behalf of the object they had in view, and to store in it many letters that he might receive in connection with it. In entering on the ordinary proceedings of the evening, Lord Shaftesbury exhorted those who were engaged in Christian work to take the Word of God, and to hold fast by the truth of the Gospel, declaring that it was with terror and also with shame that he had lived to see men bringing in among them mediæval forms and idolatrous practices, and to know that there are men in high positions who were leading back the people to Popery. It all showed how necessary were their simple and earnest efforts. In rendering hearty thanks to the managers and stewards who had assisted in various ways at the theatre services, his lordship alluded to the fact that 124 services had been held during the past winter, with a gross attendance of 160,000 persons. What an amount of spiritual knowledge had been communicated at those services, and what results might be expected to follow them. Without the assistance of the stewards they would not be able to carry out their object. There were none so insignificant as not to be able to render some service. He then called on some of the stewards to state any instances of good that might have come to their knowledge. A number of very striking cases of usefulness were mentioned by the missionaries. A missionary, referring to the services held in the Marylebone Music Hall—though for only six Sunday evenings, with an attendance of about 400 persons—said that some, not of the lowest class, but who had an aversion to ordinary places of worship, had been induced to attend. A coachman said, directly he heard of the services, "I will go there"; and this was a man who declined going to the church where he drove his mistress. Several tradesmen, who were sceptical, had gone in. At the last service a comic singer had attended, and had received the word of truth. Three women, who had regularly gone to the services, had given as their reasons that they could see, hear, and understand. This speaker testified that the theatre services were doing as much to empty the public-houses as the Sunday band in the Regent's Park was doing to fill them. A missionary from the East of London said that some of the men from the lodging-houses were attending the theatre services. A number of Germans were known as frequenting the services, and some of them, it was believed, had received the truth. One man he knew had come to attend a place of worship by first going to the theatre service, and had recently joined a Christian church. The missionary connected with the Sadler's Wells Theatre, testified that three, who had acted as stewards, had been brought to Christ by means of the services in that theatre. A missionary connected with the City of London Theatre, engaged after the burning down of the Standard, said that on Good Friday they had a tea-meeting in the theatre of the attendants at their services, and when any who had received spiritual benefit were asked to hold up their hand, as many as thirty responded. In the course of the remarks made during the evening, it came out that many of the attendants came regularly, and were sorry when the services were given up for the summer; that some were heard to bless God for the theatre services; and that the sermons had been preached in a way that suited them. The Rev. J. H. Wilson, of the Home Missionary Society, then spoke some earnest words to the stewards present who might themselves be still unconverted; and, after some remarks by the secretary, Mr. C. M. Sawell, the meeting, which was altogether a most satisfactory one, broke up.

THE PRIMITIVE METHODISTS.—The annual meeting of the Primitive Methodist Missionary Society was held on the 21st ult. at the Metropolitan Tabernacle, which is annually lent for these occasions by the Rev. C. H. Spurgeon and his deacons. Mr. Samuel Morley presided, and a number of most interesting speeches were delivered. The report stated that the total number of stations is 128; missionaries, 184, members, 13,671; being an increase of 446 persons for the year. Referring to the home work of the society, the report stated:—The population increases beyond all that the various sections of Christ's Church are doing to light them to immortality with the lamp of the Word of Life. The population of the land has nearly doubled within fifty years. London, which in 1811 only contained 1,138,815 souls, in 1861 covered an area of 77,997 statute acres, with a circuit of about fifty-seven and a half miles in circumference, and having a population of 2,803,989 persons, which have been increased annually at the rate of nearly 60,000 souls, making its present inhabitants more than 3,000,000 in number, for whom no adequate worshipping accommodation is yet made. Provision is only made for about thirty-three per cent. of the whole population. To provide sufficient worshipping accommodation for the present population, we ought to have about 700 new places of worship, each capable of seating 1,000 persons, making an addition of from 700,000 to 800,000 more sittings, and hundreds of painstaking and soul-saving missionaries. The following summary may be regarded as a near approximation to the actual state of our home missions for the year:

9,174 members, 186 connectional chapels, 462 rented chapels, rooms, and other preaching places, 120 missionaries, and 1,120 local preachers, who have preached 80,000 sermons, and held 5,764 open-air services, and our missionaries have visited 246,002 families; 554 class-leaders, who have held 29,703 meetings; 193 Sunday-schools, containing 1,641 teachers and 10,950 scholars.

ANERLEY.—A social tea-meeting of the members of the church and congregation connected with the Independent Chapel, Anerley, Surrey, was held on Tuesday evening, May 28. The chapel was tastefully decorated with mottoes and flowers for the occasion, which was one of welcome to the newly chosen pastor, as well as of earnest deliberation and practical effort with reference to the debt still remaining upon the building, amounting to nearly 340*l*. The chair was taken by the Rev. Joseph Halsey, the pastor, whose appeals to the liberality of his people were most ably and earnestly sustained by the addresses of the Revs. Dr. Macfarlane, of Clapham; T. O. Hine, of Sydenham, and other friends; and most promptly and generously responded to by those present, whose promised contributions amounted to a total of 295*l*. This sum has been considerably augmented by subsequent donations, leaving but a small balance yet to be raised. The proceedings of the evening were altogether of a most gratifying nature; and the new minister commences his labours, not only entirely free from the encumbrance of a debt, but also with the assurance of the co-operation and sympathy of an affectionate and united people.

ROMFORD.—For some years past a debt of 520*l*. has pressed very heavily on the Congregational Church, Romford. About two years ago the people made an effort to rid themselves of this burden, and were so successful that by the beginning of this year the debt had been reduced to about 150*l*. To clear off this balance a bazaar was held in the Laurie Hall, Romford, on Tuesday and Wednesday, the 28th and 29th ult., when the proceeds amounted to 146*l*. 16*s*. 7*d*., thus reducing the debt to a few pounds. All concerned have reason to congratulate themselves on their success. William Nathan, Esq., of Chigwell-row, presided at the opening ceremony.

DUBLIN.—The Rev. S. St. N. Dobson, B.A., of Pendleton, Manchester, has accepted a cordial invitation to become the pastor of York-street Chapel, Dublin, of which the Rev. Dr. Urwick was minister for thirty-nine years. Mr. Dobson will commence his ministry on the first Sunday in July.

THE REV. EDWARD PATSON HAMMOND, the well-known American evangelist, is to speak each evening this week in the Hon. and Rev. Baptist Noel's chapel, John-street, Bedford-row, at 7.30 p.m. The sittings are to be free.

WHITCHURCH, BRISTOL.—On Wednesday the new Congregational chapel erected within the past twelve months at Whitchurch, in the southern suburbs of Bristol, by the energetic efforts of the members of the Congregational body, was opened for public worship. It is a substitute for the old place of worship, which has been found to be inadequate for the wants of the neighbourhood. The new chapel, which is built in the Gothic style, has a day schoolroom behind it capable of accommodating about eighty children, while the main building itself will seat about 150 persons, this being double the number provided for by the old building. In addition to this there are class and vestry-rooms, and the schoolroom is so arranged that on special occasions it can be used with the chapel as one large building. The total cost has been about 750*l*., of which nearly 450*l*. has already been obtained by subscriptions. The pulpit is filled by ministers from the Bristol Itinerant Society and lay preachers. The opening was celebrated by a public meeting, at which there were about 800 persons present, and over which the Right Worshipful the Mayor of Bristol (Mr. E. S. Robinson) presided.

OLDBURY, BIRMINGHAM.—For some time the friends in connection with the Independent Church in this town have been making efforts to improve their chapel and increase their influence in the neighbourhood. About twelve months ago they determined to modernise the chapel by altering the pews in the body, erecting new galleries, and substituting a platform for the old-fashioned pulpit. In October last, these alterations having been completed, the reopening services were held, and sermons preached by Professor Barker, of Spring-hill College, Rev. R. W. Dale, M.A., and others. The organ which was deemed sufficient in the old chapel was considered now to be unworthy and inadequate to the demands of the improved building. Therefore a new instrument was ordered to take its place. On Sunday, May 19, two sermons were preached to celebrate its opening. The Rev. T. G. Horton, of Wolverhampton, officiated in the morning, and the Rev. W. W. Jubb (pastor of the church) occupied the pulpit in the evening, in the place of the Rev. J. B. Paton, M.A., of Nottingham, who was prevented from fulfilling his engagement through severe illness. Collections were made amounting to nearly 20*l*. On the following day the recognition services of the Rev. W. Walter Jubb, late of Ilkeston, were held. Tea was provided in the large schoolroom under the chapel, when nearly 300 sat down. One gentleman generously gave the tea for the benefit of the organ fund. After tea a public meeting was held in the chapel, presided over by the venerable Mr. Hammond, who was for many years pastor of Handsworth Church, and who is in his ninety-second year. He is still the "old man eloquent," possessing an amazing amount of vigour for his age.

Addresses were delivered by the Revs. J. G. Jukes, of West Bromwich; J. Pearson, M.A., of Birmingham; T. W. Maya, M.A., of Smethwick; J. Onley, of Wednesbury; J. B. James, Wesleyan minister, and the Rev. W. W. Jubb; Mr. Griffiths, of Spring-hill College; Mr. C. Pass, and Mr. J. Wheeler, of Oldbury. The meeting throughout was interesting and encouraging.

WALSALL.—On Wednesday, May 22, the Rev. J. B. Blomfield, late of New College, London, was recognised as the pastor of the Congregational Church, Bedford-street. The Rev. B. Balmer, of Reading, conducted the introductory part of the service; the Rev. J. Whewell, of West Bromwich, read a paper explaining the doctrines and principles of church government held by the denomination. The usual questions were put to the young minister and the church by the Rev. B. Ann, of Handsworth, which were replied to in the most satisfactory manner. The Rev. Professor Newth, M.A., of New College, offered the ordination prayer. The Rev. Professor Godwin, of New College, delivered the charge to the minister, and the Rev. Professor Barker, of Spring-hill College, concluded with prayer. In the afternoon, dinner was provided in the school-room for the ministers and friends. In the evening, Mr. Balmer again conducted the opening services, and the Rev. R. W. Dale, M.A., of Birmingham, preached a sermon on the duties of the church-members to their minister and to each other. The members of the church and congregation met in the schoolroom on the following evening, May 23, to congratulate each other on the success of the previous day.

ROMSEY, HANTS.—Services in recognition of the settlement of the Rev. S. Horton Brown, B.A., as the pastor of the church and congregation assembling in Bell-street Baptist chapel, Romsey, were held on Tuesday afternoon, May 28. At three o'clock a sermon was preached by the Rev. Arthur Marsell, of London, who selected as his text the 22nd, 23rd, and 24th verses of the first chapter of the First Epistle to the Corinthians. At five o'clock a large number of persons partook of tea served in the Town Hall, which was well filled. This was succeeded by a numerously attended public meeting, presided over by the Mayor of Romsey (Mr. Alderman Parbasse). After a short address from the chairman, Mr. Smith, one of the deacons of the church, explained the circumstances under which Mr. Brown came to settle amongst them, and was followed by the new pastor, who gave a sketch of his religious views and intentions. He was followed by the Rev. A. Marsell, who referred to the fact that Mr. Brown and himself were fellow-students at Bristol, and by the Rev. C. Williams, of Southampton, who said he had also laboured with Mr. Brown in Lincolnshire, and had had many opportunities of witnessing not only his labours, but the real and substantial progress made under him. Several other ministers and friends addressed the meeting before it separated.

WANSTEAD, ESSEX.—On Thursday evening, May 30, the new Congregational church, Wanstead, Essex, was opened for public worship. The Rev. B. Beddow (pastor) gave out the hymns and read the Scripture at the commencement of the service; the Rev. E. Mannering, of Bishopsgate, led the devotions in a dedication prayer; the Rev. Mr. Hooper, of Walthamstow, read the second lesson from the Scriptures; the Rev. E. T. Egg, of Woodford, offered prayer; and the Rev. H. Allon, of Islington, preached an admirable sermon on Isaiah lxiii. 3. A collection in aid of the building fund was made, amounting to more than 80*l*. It was stated that the cost of completing the building was found to exceed the estimate. There is reason to believe that it will not be less than 4,000*l*, an expenditure which it is hoped will be justified by the character of the building, and by the consideration that the committee have been making provision not so much for immediate need as for the prospective wants of an increasing neighbourhood. Towards the sum required about 1,700*l*. has been received and promised. On Sunday, June 2, sermons were preached, in the morning by the Rev. H. J. Gamble, of Clapton; and in the evening by the Rev. B. Beddow, pastor of the new church. The collections amounted to over 12*l*. The new church is of the late decorated style of Gothic architecture, of the fourteenth century. There will be a stone spire 76 feet high. Internally, the church will seat on the ground-floor 450 adults, and 113 in a west gallery, besides children. The premises include convenient vestries and a handsome schoolroom, built in the same style. The whole of the works have been carried out by Mr. A. S. Reed, builder, Walthamstow, under the direction of J. Johnson, Esq., architect, of 14, Buckingham-street, Strand.

BAPTIST COLLEGE, PONTYPOOL.—The annual meetings of this institution were held on Wednesday and Thursday, 22nd and 23rd ult. The examination of the students was conducted in Theology by the Rev. Titus Jones, of Neath; in the Classics by the Rev. J. P. Evans, of Swansea; in Mental Philosophy, by the Rev. S. R. Young, of Abergavenny; and in Mathematics by G. B. Price, Esq., of Aberdare. The reports of the examiners were very satisfactory. The Welsh service at Crane-street Chapel, on the Wednesday evening, was commenced by the Rev. J. J. Owen, of Rhyl, when the Rev. N. Thomas, of Cardiff, delivered a very able discourse from 2 Tim. iii. 17. The time on the Wednesday afternoon usually appropriated to the reading of the students' essays having been occupied by the committee meeting, it was arranged that they should be read the next morning, previous to the public service.

The one in Welsh, by Mr. Amariah Griffiths, was on "The Life of Martin Luther." The one in English, by Mr. T. E. Williams, on "The Character of Christ a proof of His Divinity." The public service was introduced by the Rev. Mr. Williams, of Leeds, when an appropriate and eloquent sermon was preached by the Rev. D. M. Evans, of Llanelly, from Jer. xliiii. 28, and Isa. vi. 5—8. The business meeting was held immediately after the close of the public service, Henry Phillips, Esq., the treasurer, in the chair. From the report it appeared that twenty-four students had enjoyed the advantages of the society during the past year, that several were about leaving the house, who, with few exceptions, had accepted invitations to the pastorate. There were urgent applications for admission. The treasurer's report, however, did not bear out the expectation of a very large addition to the number at present in the house. Several resolutions were adopted, and amongst those who took a part in the proceedings were Dr. Price, of Aberdare, Revs. J. H. Todd, of Sydenham, Evan Thomas, of London, N. Thomas and Rees Griffiths, of Cardiff, J. Lloyd and C. Griffiths, of Merthyr, Dr. Emyln Jones, of Merthyr, and R. James, of Llanwenarth, Dr. Thomas, H. Phillips, W. Conway and C. Davies, Esqrs., and Revs. S. Price, D. Morgan, and S. R. Young. After the meeting a large number of ministers and friends dined together.

THE ENGLISH-SPEAKING PEOPLE OF WALES.—On Monday evening, May 24th, a public meeting was held in Brunswick Chapel, Bristol, under the auspices of the Society for Establishing Chapels amongst the English-speaking People of Wales, when the claims of English home missions in the Principality were advocated by several ministers and other gentlemen from the city and some of the principal towns in South Wales. The chair was occupied by Mr. H. O. Wills, who said he had been in several parts of the Principality on the Sabbath day, and had had no place where he could go and comfortably worship God in his own language. That society was originated, to their honour be it spoken, by the Welsh-speaking population, and two, at least, of the most influential preachers in Wales formed the society in connection with others; and he knew of no men in whom the spirit of Christ, the spirit of disinterestedness, prevailed so much as amongst those who had compassion upon the large number of the English people settled in Wales who had no place of worship in which they could attend so as to understand the language. The Rev. J. Davies read the report for the past year, in which it was stated that there are at present nineteen churches supported by the society, but next year three of them were expected to be self-supporting, and one (Aberdare) had written to say that from the present time they would be able to support themselves and assist the society. The total receipts for the year were 500*l*. 17*s*. 3*d*. The Rev. Dr. Rees, in moving the adoption of the report, showed how greatly the cause of English Congregationalism was extending in Swansea, and he stated that they required 9,000*l*. to carry out the entire Congregational scheme they had on foot there, of which sum they would only ask the inhabitants of England for 3,000*l*. The Rev. H. Oliver said that there was a very disinterested feeling on the part of the Welsh ministers in respect to the present movement, as they had in some cases urged several of their most respectable English members to leave their churches and assist in the formation of English-speaking congregations. Thanks having been voted to the chairman, the meeting soon after separated, a collection on behalf of the funds being taken at the doors.

HOPE CHAPEL NEW SCHOOLS.—The foundation-stone of new day and Sunday-schools, in connection with Hope Chapel, Liverpool-street, Salford, was laid on Saturday afternoon, May 25th, by Mr. G. Wood, of the Grange, Salford, in the presence of a large assemblage of spectators. The new schools, including the site, will cost between 6,000*l*. and 7,000*l*., of which large sum Mr. Wood has munificently promised one half. The site adjoins the chapel and the old schools, and a communication will be formed between the new and the old buildings. The former are intended, not to supersede, but to supplement the latter. The large attendance at the old schools (upwards of 1,000 at the Sunday-school and 350 at the day-school), and their bad ventilation, gave rise to the necessity of increased accommodation. Prior to the laying of the stone, the Rev. R. W. Selbie, the recently-appointed pastor of the congregation, addressed the meeting; and Mr. W. Warburton, the hon. secretary, deposited under the stone a bottle containing some coins, newspapers, and a statement on parchment. Mr. Wood, after laying the stone with the customary formalities, also spoke in congratulation. Referring to the old schools, he said that on the first Sunday in October next, twenty-nine years would have rolled away since they left the rooms in Hope-street and took possession of the old schools under the chapel, with about 200 scholars. Those schools were at that time second to none in the borough, but superior to most in every respect. They had during the twenty-eight years that had elapsed been an eminent success, there having for years been an attendance at the Sunday-school of often more than 1,000 children and young people, who there received religious instruction. Therefore, when they considered the thousands who had passed through these schools during that long period, they felt warranted in the assurance that a vast amount of good had resulted from the work carried on in them. They now

indulged the hope that towards the end of the year they would be in a position to invite their friends to the opening services of the new schools. In some subsequent remarks Mr. Selbie said:—

In these schools they intended to give a secular education, combined with religious teaching, suited to each class, and adapted to the station of life the scholars were likely to occupy. The schools would be carried on by means of funds which should be realised through the payments of parents who from a sense of duty send their children to be educated, and if more was necessary, through the voluntary contributions of the friends of education. They could not receive Government money in aid of their religious education, for that would bring with it Government inspection, and in their view the interference of Government with religion was something quite alien to its province, anti-Scriptural, and wrong. (Hear, hear.) A good deal had been said of late about a national system of education, which should secure Government assistance without Government interference, except in the matter of secular education, thus avoiding altogether the religious difficulty. Should this become law it might be proper for them to revise their opinion. For his own part he could see no objection to receiving Government aid or local rates in support of education provided that the religious part was left to be managed by themselves. (Applause.) Meanwhile, however, they were shut up to the course they had all along pursued. They must maintain their educational institutions with their own money in order that they might be at liberty to educate their children in a manner consonant with their own convictions. This might entail some expense, but they trusted that principles would ever be dearer to them than property. (Applause.)

The Rev. J. A. Macfadyen then offered up prayer, and the proceedings terminated by the Rev. St. N. Dobson pronouncing the Benediction. The new building has been designed by Messrs. Paull and Robinson, architects, of Manchester. It will provide a separate room for each class, and an assembly-room for collective worship and instruction. In all, seventeen new class-rooms will be provided, varying in size from 19ft. by 15ft. to 14ft. by 9ft., and none less than 11ft. high. Provision will be made for supplying warm fresh air to every apartment, and also for carrying off foul air.

Correspondence.

DENOMINATIONAL UNION.

To the Editor of the Nonconformist.

DEAR SIR,—I am one of those who pronounced a most emphatic No to the observations which were made at the dinner of the Baptist Union by Mr. Spurgeon and Mr. Brock upon the resolution passed by the Congregational Union. Had that resolution been in any sense as it was termed by one of the two speakers, "a little dodge," the remarks made about it would perhaps have been a little less out of taste. But I judge that neither of these gentlemen had read the discussion which preceded the passing of that resolution, or they certainly must have been restrained from the remarks they made by the noble and dignified character of the discussion and of the men in conducting it.

I am exceedingly sorry the remarks were published. No one could prevent their being made, but the humiliation which I felt in hearing them, I would gladly have saved the denomination in the opinion of the Christian public by forbidding their publication. I hope it will be believed generally, that many of the ministers who have no sympathy whatever with the resolution, yet felt that neither in time, nor in place, nor in tone, were the remarks justifiable. The occasion did not justify discussion, and the chairman hurried from his remarks to the next subject to come forward so rapidly that any intervention of inquiry or objection was almost impossible.

The subject will, without doubt, come up again. For whatever may be the revival of the Baptist Union, and whatever the growth of the Baptist denomination, it is impossible to attend these annual meetings and not see that the societies are drooping. And the time cannot be very distant when a division will be made which will carry on one side the representatives of the baptism question pure and simple, and on the other the representatives of the Christian Church principle pure and simple. The longer the delay in bringing that division into effect, the greater will be the number ranged on the side of the Christian Church with baptism as the act of the Christian without reference to the fellowship of the Church or the mode of its administration.

I am, yours truly,

A BAPTIST MINISTER.

June 1, 1867.

To the Editor of the Nonconformist.

DEAR SIR,—I should be glad to add a word or two on one phase of the question of denominational union to which you have already adverted—a phase which, I imagine, Mr. Brock has not very deeply studied. I refer to the practical action of sectarian antagonism in rural districts. My strong belief is—and I doubt not some of your readers could confirm the statement—that in scores, perhaps hundreds, of small parishes, the differences between Independents and Baptists as to a simple rite, and a question which neither regard as essential to salvation, is not only weakening both sections, generating animosity where there should be union, and helping to multiply the number of wretchedly-paid pastors, but is giving increased facilities for the sectarian clergy. Rather than combine with Paed-

baptists, and "agree to differ," without compromising their views on this one question, there are numbers of Baptists in country districts who by their conduct are opening the way for the baptismal regeneration theory of the Church of England priests.

I do not say that Independents are without blame in the matter. But the chief fault lies with the Baptists. They possess in the United Kingdom, according to the *Baptist Hand-book* for the present year, some 2,382 churches and 213,767 members. This would give an average of eighty-nine members for each church. But if you deduct the churches of large towns, I believe it will appear that there are hundreds of these "churches" which do not average more than from twenty to forty members, if as many. Can such small, feeble, sickly religious communities support a pastor, or properly perform the functions of a church? And do we not hear repeated and bitter complaints at Baptist Union meetings, recognition services, and the like, of the miserable salaries given to their ministers in rural districts? I would respectfully ask Mr. Brock and his friends who sneer at union, whether in these multitudinous parishes the cause of pure and undefiled religion would not gain if Baptists and Independents, instead of wrangling over a rite, were to combine their forces to attack the citadel of irreligion, superstition, and immorality.

I hope, however, the ministers who thus stood up for sectarianism at the recent Baptist Union were misunderstood; or at least, did not adequately express their meaning. It seems to me that they unwisely confounded union with amalgamation—two very different things. The times are not ripe for a fusion of the two denominations as such, nor am I prepared to say that it would be at present desirable. But disunion is no merely theoretical evil in rural districts, but a palpable, grievous evil. And it does not seem to me worthy of eminent Baptist ministers—one of whom at least, Mr. Brock, presides over something like a union church—to follow up the becoming and conciliatory action of the Congregational Union with speeches which blink the real question, raise a false issue, and thus perplex and discourage many who might be disposed to trust in their judgment.

I am, yours faithfully,

AN ON-LOOKER.

June 3, 1867.

To the Editor of the *Nonconformist*.

SIR,—Allow a commercial traveller, who is a member of a Baptist church, to express deep regret at the sentiments which fell from the lips of those fathers in Israel, whom I highly esteem, at the Baptist Union last week, relative to the attempted amalgamation of the two bodies of Baptists and Independents, whose views on all essential points of doctrine and practice are identical, baptism alone excepted. Surely we are arriving at a period in the history of Christ's Church, when charity on one topic can be so far exercised as to enable members to work together for the furtherance of the Churches' best interests within the same outward organisation! There is something seriously wrong amongst us if it is not so.

At the same time I admit that it is best there should be honesty of expression on this matter. Unless we are quite prepared to meet each other in a spirit of equal forbearance, and to grant to each other equal privileges, any union attempted will be an imposition and of short duration. It will be better to wait a little longer and secure the adoption of a desirable and just basis for this desirable end to be secured.

It appears to me that in all arrangements aiming at the absorption of the two denominations, both should be prepared—

1. To have the trust-deeds of all Union Churches provide that the pastor may be a pædo, or an anti-pædo-Baptist.

2. In the details of management of such churches provision should be made for a baptistry and font, and a public notice on the usual notice-board at the entrance of the building, that every facility will be afforded to both parties having their views carried out.

I, for one, am quite prepared to accept such a basis for union.

Believe me to be, yours faithfully,

H. DOW.

May 31, 1867.

A REPLY TO MR. BAXTER LANGLEY.

To the Editor of the *Nonconformist*.

SIR,—Mr. Langley appears either to have read a portion only of my letter, or to have misapprehended the drift of my remarks concerning the probable working of Viscount Amberley's Bill. It is not a question of opening Glasnevin, Kew, or any other public gardens on Sundays; but as to whether or not it is expedient to legalise money payments on Sundays for admission to meetings not of a professedly religious character. I am not arguing that the Sunday Evenings for the People should not be permitted—in fact, I do not see what the religious world, if it does its duty, has to fear from such meetings; but if these entertainments cannot be carried on without a dangerous innovation on established custom, which may lead to results, both social and moral, of a kind that Mr. Langley, if he possesses any real interest in the welfare of the working classes, would be one of the first to deplore, then, say I, far better that the "evenings" should be sacrificed at once. I will admit, however, for the sake of argument, that the motives of the promoters of these entertainments were

pure, that they desired to provide intellectual recreation for those who chose to come to St. Martin's Hall on Sunday evenings; but, then, if this can only be done at the risk of enabling others, less disinterested in their views, to provide entertainments of—to say the least—a questionable nature, Mr. Langley and his friends cannot complain if we protest against any such risk being incurred. Lord Amberley's Bill would, I maintain, produce all the objectionable results stated in my first letter; it would enable our music-halls and theatres to be opened on Sundays, although such consequences are not, perhaps, intended by the noble Viscount. True, there is apparently nothing to this effect in his bill, it does not mention, and I never asserted that it did, the singing of music by professional singers, or the legalising of the sale of drinks in any bar or licensed place; but it was pointed out by me, that the passing of that Bill would enable music-hall keepers to find pretexts for the legal opening of their establishments on Sundays.

Mr. Langley alludes to five places of religious worship where money is taken at the doors on Sundays, and asks me why certain results have not followed the toleration of these Sunday money payments. The answer is simple. Because the services to which admission by payment is allowed are professedly of a religious character, whereas Viscount Amberley's Bill would legalise payment to meetings not of a religious character. Consequently there is no analogy between the two. Yet Mr. Langley's own remark indirectly furnishes an illustration of my argument. He says that at certain places of religious worship Sunday payments at the doors are permitted, and certain results have not followed, and therefore it ought to be shown why those results might be expected to arise from the toleration of Sunday payments at St. Martin's Hall. In like manner, the music-hall keepers would argue that since St. Martin's Hall is allowed to be opened for entertainments of an elocutionary and vocal description, not of a professedly religious character, they should also be allowed to provide Sunday entertainments in their establishments. And when once this kind of thing is begun, where is to stop? But Mr. Langley need not expect me to defend the system of compulsory payments for admission to places of religious worship. It is a system utterly inconsistent with the true spirit of pure religion, and is not the less an evil at Moorfields Chapel or the Temple Church than at St. Martin's Hall. The system of money payments has ever proved a cause of alienation of the poor from church and chapel.

If it was illegal for persons not holding religious views to meet on Sundays, there would be some force in much that Mr. Langley asserts; but when we find that for years such places as Cleveland Hall, the Eclectic Hall, and other resorts of the Secularists, have been open without hindrance or interference, it is clear that they cannot complain that their Sunday is not free to them. There exists nothing whatever in this country to prevent those "weary and sick of theologies and incomprehensible creeds" from endeavouring to seek "for some instruction in that book of nature whose plenary inspiration cannot be doubted, and whose teachings make no fanatics, persecutors, or bigots." Consequently Mr. Langley has no case. No one wishes to interfere with his studies of nature, no one wishes to render him religious by compulsion; all that is desired is, that while respecting his convictions, erroneous though we deem them to be, we shall not be burdened with a measure the practical effects of which would be to insult our convictions and establish a precedent detrimental to the interests alike of religion, education, and social progress.

I am, Sir, yours truly,

JOHN PLUMMER.

JOHN BRIGHT SEIZED FOR A CHURCH-RATE.

To the Editor of the *Nonconformist*.

SIR,—I beg to inform you of some of the unique incidents in the present Church-rate battle at Berkhamstead. A majority in vestry decided that there should be no rate, on which a poll was demanded—at which none of the anti-rate party attended. The rate was made, and about seventy persons refused to pay it. On a certain Saturday the late estimable bishop of the diocese (Rochester) administered the rite of confirmation to 185 persons, in our parish church. I was present on the occasion, and on returning to my house, I there found a summons for a Church rate of fourteenpence. Some thirty-three summonses were being served while the bishop was in church. Mr. Healey had distinctly offered to guarantee for the future, 130*l.*, the amount of the Church-rate, believing that he could collect the required sum by voluntary contributions; but the churchwardens had their own appointed way. They summoned some fifty persons, including Messrs. Snell and Lawton, Congregational and Baptist ministers, and the magistrates, "blithe as shepherds at a wake," ordered them all to pay the obnoxious impost, and the costs. Many of the recusants have now been robbed of their goods, to satisfy the demands of Mother Church. Flour, corn, boots, shoes, &c., have by those who should be the protectors of such property, the police, been taken from the dwelling-houses of the people. A poor old man, upwards of ninety years old, with a bedridden wife, also over ninety, were thus treated.

The other day three sacks of beans were taken from Mr. Healey's brewery (beer was unsaleable without a license), three hams from another gentleman, one for the parson, one for the clerk, and one for the curate, as he, the gentleman, put it. A struggling baker, with a large family, was robbed of flour of the value of a guinea for the sum of 2*s.* 9*d.* claimed for the Church-rate. Yesterday a number more seizures were made. A policeman in plain clothes effected an entrance into a

house, which in his uniform he would have been unable to do, and carried off the clock and two pictures. In another house, not seeing anything suitable down stairs, the agent of the law proceeds upstairs, and coveting the best chairs, carries them off.

In my own case, the superintendent and his man were very considerate, but could scarcely know what they were about, for the dinner being on the table, they set their hearts upon the latter and carried it off, and sadly wanted the cloth, but, above all, they must needs take down a picture of John Bright, which hung over the mantelpiece, and with this illustrious "Dissenter of the Dissenters," they "skedaddled," the Super insisting on the faithfulness of his service—to his masters, not his God.

Many more seizures have yet to be made before this "strange work" is ended. Surely there is not another town in England where such proceedings could be enacted.

Yours truly,

G. LOOSLEY.

Great Berkhamstead, June 1, 1867.

THE CHOICE OF PASTORS.

To the Editor of the *Nonconformist*.

DEAR SIR,—I should like to have a little space in your valuable paper for a few words relative to a question which appears to me of great importance. Most persons outside of Congregational churches who look into its polity, like it in theory rather than in practice; they say "it looks well in form, it often fails when its principles are tested." I think all who know the working of some Independent churches must have observed what seems to favour this conclusion. Are we to trace the failure in any of our churches to its polity, or the unwise use of it, or to both? I think in nearly all cases of church weakness we shall find the blame is not attributable to our church order. My purpose in sending these few lines is not to enter into all, or many, of the matters connected with the management of Independent churches, but I wish to confine what I have to express to one point, viz., the mode some churches have adopted in choosing their pastors. I have known not a few churches to have two, three, and even more gentlemen as candidates before the church at one time. It is difficult to have a general or unanimous judgment respecting a minister; without doubt, you make the matter more complex by having several gentlemen at the same time seeking the pastorate of one church. I wish to suggest what seems to me as a more wise and just course both to the gentleman who is a candidate for office, and the church needing a pastor. Though the names of gentlemen as candidates be few or many, it seems to me the only safe and clear mode, is for the church to have the name of only one gentleman before it at one time. By this simple plan I have seen happy results. How much confusion of opinion, and other evils, I need not state have arisen by the opposite mode of action. If what I have written may be of use, my end in writing will have been answered. Some do not regard our Free Churches with much affection; some like our church order, but doubt its adaptation to the present state of the church. I think Congregational Church principles so free, so simple, and yet so practical, as to be suited to the highest expression of Christian life. In order to this use of them, we need to remove anything that would hinder their power.

Yours, dear Sir, very truly,

T. PIDDUCK.

Hanley, May 18, 1867.

BRAINS FOR SUNDAY-SCHOOLS.

To the Editor of the *Nonconformist*.

DEAR SIR,—The Rev. Mr. Vincent, a Sunday-school agent in the United States, has been recently appointed to inaugurate a system of education in Sunday-schools which cannot fail to commend itself to all who take an interest in the religious instruction of our youth. The prevailing malady of American Sunday-schools is symptomised by Mr. Vincent as follows:—"The Sunday-school—what is it? A gathering of an hour to exchange one feeble fiction for another; to recite a few verses to indifferent or incompetent instructors, to hear a few platitudes from the superintendent, teachers, or visitors, and to sing a few really brisk and childish songs. No wonder that the scholars drop off and disappear, tired of this vain and endless repetition, and the absolute non-movement of mind or heart in such a treadmill practice. Of all the moral institutions of society, none permits so vast an amount of force to run to absolute waste as the Sabbath-school." Such is the disease of the American Sunday-school; how shall it be remedied? By making it what it professes to be, a school. A school in which the pupil shall advance from the bottom to the top of his class, as he advances in personal culture; and so from a lower class and study to those which are higher, that at the end of the first year he may know more than at its beginning, and so from year to year up into manhood. At twenty-five years of age you will find him a Sunday-schooler still, perhaps; and why? Because he is a student yet, and still anxious to increase in divine knowledge. The field of study is wonderfully rich and inexhaustible. There is the text of the Bible, its narratives, its poetry, its history, its precepts, its doctrines; there is the relation of Judaism to Christianity, and of both to all other religions, oriental customs, antiquities, Christian history, sacred geography, ethics in relation to individual and national life, the shadows of Divine truth in reverent heathens and the Sibylline oracles, modern opinions for and against the creed of Christendom, the doctrines of the Bible concerning God, Christ, man, and the future life. There should also be classes for the study of the Hebrew Bible and the Greek Testament for those who desire to pursue their study; in fine, the Sunday-school should be a place of sacred study and holy culture, where to faith may be added manliness, and to manliness knowledge. In the development of this plan a Normal College has been established at New York, with which all Sunday-schools in the country, after this model, are affiliated, and from which they are to be advised and assisted; also a series of text-books is being prepared, which shall inductuate the teachers in church history, sacred geography, archaeology, and a system of divinity, &c. The scholars are put into regular classes, and a curriculum covering from five to ten years is adopted. The highest scholarship in these various departments of a religious education can thus find its home in the Sunday-school, and our children can

become, by a simple weekly exercise, accomplished masters of the broadest and grandest realm of thought. The minister will thus be encouraged and stimulated to pursue a wider range of preaching, our Sunday-school literature will present its readers with the best and broadest culture, the senior scholars will not disappear as is usual, for the teacher will bind them together by a laudable emulation, and to himself they will be increasingly attached by a constant supply of fresh and fascinating knowledge, and in the lapse of a few years God only knows what a transformation in mental and moral character would be effected. This rough sketch of a plan, the most significant of any that this age has produced, is presented to your readers in the hope that it may lead to some practical result, and suggest an improvement in our Sunday-school system. The impression it has made upon my own mind is deep and ineradicable. I believe with Mr. Vincent that "as much as you put brains in the Sunday-school, so much you will put in it more of soul and more of God."

I am, Sir, yours very truly,
THOMAS CHAPMAN.

Ridings, May 29, 1867.

THE CONFORMITY OF NONCONFORMISTS.

To the Editor of the Nonconformist.

SIR,—It is an undeniable fact, not only that the Church of England is verging towards Rome, from which it protested, but that Nonconformists are in many particulars verging towards the Church of England, from which they dissented. I propose with your permission to illustrate this fact in three particulars.

1st. A glance at the architecture of modern chapels, now called churches, shows how closely the imitation of parochial buildings is followed. Strangers have now to inquire before they enter a building for worship (the external appearance being no guide), is it Papistical, Episcopal, or Congregational? Shall we need a Missal, Book of Common Prayer, or neither? Two questions present themselves, first, if it be worth while at all architecturally to distinguish an assembly-room for worship from an exchange or a hall of justice; is it not advisable that it should bear some indications of the character of the religion inculcated in it? and secondly, while there are seven orders of architecture extant, besides numberless combinations of orders, is it worthy of the dignity and professed independency of Congregationalists to be aping the State Church even in its architecture.

2nd. Having entered the building, it is observable that the windows in modern erections are not merely ornamental (to which exception is not taken), but often they are meagre imitations of ecclesiastical structures, opaque and dimly religious, containing coloured monograms of initial Latin words, involved triangles and crosses, said by those who profess acquaintance with such decorations to be representations of the eternal perfection of God, or the mysticism of the cross of Jesus. Some seem to be borrowed from freemasonry, and others from mediæval church ornamentation. "God was manifested in Christ," so runs the highest testimony; but the whole tenor of New Testament truth is opposed to any objective and decorative resemblances of the attributes of the Deity. Again, in some chapels the walls are decked with inscriptions or mottoes, not plainly written that he that enters may read, but curiously wrought and emblazoned, a study for the ignorant and for children. So much for the buildings.

3rd. In the conduct of the services, there are many indications of growing conformity. They are commenced and ended with music without words. Episcopal or papal chants are sung. Introits and Antiphons are introduced. "Glory be to the Father," is performed by a choir, and in the most modern orthodox book, on the subject, entitled, "Public Worship, the Best Methods of conducting it," the introduction of the *Te Deum* into the service of song in all our churches is advocated. In some places the recital of the Apostles' Creed is adopted. These new introductions into Nonconformist worship are or ought to be recognised, as well-known plagiarisms from the Roman Missal.

The questions arising in the minds of men where these innovations are occurring, are, does the Romish service or the English Church service (so nearly allied to it), contain such excellencies, that acceptable worship of God cannot be attained without extracting, borrowing, or imitating them? Does this returning homage of antiquated established forms indicate strength or weakness on the part of those who have professed from principle to have come out and been separated? Will not the rising generation think we are distrustful of the severe simplicity and purity of our worship, and surreptitiously adding or grafting again into it that which has been renounced as erroneous and Romanising, in order to popularise our services, and render them acceptable to the world.

Dr. Pusey, in advocating progressive ritualism, says, "Let changes be gradually brought in—train the people to like a more ornate worship, and that which began as an occasional luxury will soon be felt to be a regular want." And does it not appear that modern Congregationalists are, by their frequent alterations, all in one direction, acting on Dr. Pusey's principle? It is a serious question, worthy of a conscientious and outspoken answer—Is the Nonconformist worship of to-day nearer the Apostolic or the Papal than it was twenty years ago? and should a similar number of changes be "gradually brought in," during the next twenty years, will it be more Apostolic or more Papal in resemblance and forms? Dr. Pusey says to the members of the English Church Union, "We need not set up for being wiser or better than the Apostles were." This testimony is true, and should come home to the consciences of all leaders of worship who are departing from the simplicity of Apostolic precedent, who notwithstanding have renounced the traditions of the Fathers, the decrees of councils, and the canons of a debased and corrupted Christian Establishment. To return to an ornate worship, is to be wiser than the Christ-appointed and Christ-taught Apostles and disciples, and it may be truly said, that this wisdom cometh not from above, but is earthly, sensuous, and alien in spirit from the teachings and practices of inspired men. In times like the present, distinguished for defection and change, it becomes all true men to reposit, and in all things pertaining to religion to stand fast by the only infallible direct ory, the Word of God.

I am, yours, &c.

Wallingford.

CAREY TYSO.

COLLEGE FELLOWSHIPS.

The following is the division-list on Mr. Fawcett's bill last Wednesday:—

MAJORITY—AYES, 200.

Acland, T D	Fortescue, D F	Moore, C
Adam, W P	French, Colonel	Murphy, N D
Agnew, Sir A	Gassies, Sergeant S	Neale, C
Allen, W S	Gaskell, J M	Nicol, J D
Amberley, Viscount	Glyn, G G	Norwood, C M
Armstrong, Sir R	Goldamit, Sir F H	O'Brien, J L
Ayrton, A S	Goldamit, J	O'Connell, Sir P
Bayly, J	Goehen, G J	Oliphant, L
Baines, R	Gower, P L	Onslow, G
Barclay, A C	Graham, W	Osway, A J
Barrow, Sir H W	Gray, Sir J	Owen, Sir H O
Bass, A	Grey, Sir G	Padmore, R
Baxter, W E	Gridley, Captain	Parry, J T
Bayly, T	Grosvenor, Capt R W	Pease, J W
Brady, Dr	Hadfield, G	Peel, A W
Brown, Lord J T	Hamilton, E W	Phillips, R N
Brown, Rt Hon H A	Hankey, T	Platt, J
Bryan, G L	Hardcastle, J A	Pollard-Urquhart, W
Butler, C S	Hartington, Marquis	Potter, E
Calcraft, J H M	Hartley, J	Potter, T B
Callthorpe, F H W	Hay, Lord J	Power, Sir J
Candlish, J	Hay, Lord W M	Pritchard, J
Cardwell, E	Hayter, A D	Rawlinson, Sir H
Carnegie, Hon C	Headlam, T E	Rebow, J G
Cavendish, Lord E	Henderson, J	Robertson, T J A
Cavendish, Lord F C	Heneage, E	Rothschild, Baron
Cheetham, J	Henley, Lord	Rothschild, N
Childers, H C E	Herbert, H A	Russell, A
Clement, W J	Hibbert, J T	Russell, H
Clinton, Lord E P	Hodgkinson, G	Russell, Sir W
Clive, G	Holland, E	Salomons, Alderman
Colebrooke, Sir T E	Howard, O W G	Samuda, J D A
Coleridge, J D	Hughes, W B	Samuelson, B
Collier, Sir R P	Hutt, Sir W	Sealey, C
Colthurst, Sir G O	Ingham, R	Sheridan, H B
Colville, O R	Jackson, W	Sheriff, A C
Corbally, M E	Jervoise, Sir J	Simson, Sir J
Cornwall, J	Kennedy, T	Smith, J
Cranford, E H J	King, P J L	Smith, J A
Crawford, R W	Kinglake, J A	Smith, J B
Cremorne, Lord	Knatchbull-Hugues	Staapool, W
Dawson, R P	son, E	Stanley, Hon W O
De La Pore, E	Labouchere, H	Stirling-Maxwell, Sir
Denham, Hon G	Laing, S	Stoak, O
Dent, J D	Lamont, J	Stuart, Col O
Dike, Sir W	Lawrence, W	Sykes, Colonel
Dillwyn, L L	Leatham, W H	Talbot, C R
Doulton, F	Leeman, G	Taylor, P A
Duff, M E G	Leferre, G J S	Tite, W
Dunlop, Lord	Locke, J	Torrans, W T M C
Dunlop, Lord	Lowe, Robert	Tracy, Hon O D
Dunlop, Lord	Leak, Alderman	Trevelyan, G O
Dunlop, Lord	Macdougall, E	Villiers, C P
Dunlop, Lord	Mackie, H	Vivian, H H
Dunlop, Lord	Mackinnon, Capt	Vivian, Captain
Dunlop, Lord	Mackinnon, W A	Western, Sir T B
Dunlop, Lord	M'Leagan, P	Whitman, J
Dunlop, Lord	M'Leagan, D	Whitbread, S
Dunlop, Lord	Maguire, J F	White, J
Dunlop, Lord	Martin, C W	Wickham, H W
Dunlop, Lord	Martin, F W	Winnington, Sir T
Dunlop, Lord	Merry, J	Woods, H
Dunlop, Lord	Millbank, F A	Wyld, J
Dunlop, Lord	Mill, J S	Wynne, W R M
Dunlop, Lord	Miller, W	Young, B
Dunlop, Lord	Mitchell, A	TELLERS.
Dunlop, Lord	Mitchell, T A	Bouverie, S R
Dunlop, Lord	Monk, C J	Morrison, W

MINORITY—NOES, 156.

Adair, O B	Galway, Viscount	Montagu, Lord R
Akroyd, E	Gladstone, W M	Montgomery, Sir G
Annesley, Hon Col	Goddard, A L	Morgan, O
Archibald, Capt M	Goldney, G	Mowbray, J R
Arkwright, E	Goodson, J	Neeld, Sir J
Bage, Sir W	Gore, J R O	Newdegate, C N
Bailey, Sir J R	Graves, S R	Noel, Hon G J
Baillie, H J	Gray, Lieut Col	North, Colonel
Barrington, Viscount	Greenhall, G	Northcote, Sir S
Bateson, Sir T	Greene, E	O'Neill, E
Bathurst, A A	Gray, Hon T De	Packer, Colonel
Beech, Sir M H	Griffith, C D	Parker, Major W
Beetie, Earl of	Guinness, Sir B L	Patten, Colonel W
Beecroft, G S	Gwyn, H	Peel, General
Bentley, G O	Hamilton, Lord O	Pennant, Hon G D
Benson, R	Hardy, Rt Hon G	Perry, Major-Gen
Bingham, Lord	Hardy, J	Powell, F S
Booth, Sir R G	Harvey, Lord A H	Read, O S
Brett, W E	Hay, Sir J	Repton, G W J
Bridges, Sir B	Heathcote, G H	Ridley, Sir M W
Bromley, W D	Heathcote, Sir W	Robertson, P F
Bruce, Major	Henley, J W	Rolt, Sir J
Bruce, H	Henniker, Hon J M	Royston, Viscount
Burrell, Sir P	Heaketh, Sir T G	Schreiber, C
Capper, C	Heygate, Sir F W	Sclater-Booth, G
Cartwright, Col	Huddard, T B T	Seymour, G H
Cave, S	Holford, R S	Smith, A G
Cecil, Lord E	Holmesdale, Viscount	Stanley, Hon F
Clive, Captain	Hood, Sir A	Stronge, Sir J
Coile, Hon H	Hope, A J Beresford	Stuart, Lieut-Col W
Cooley, Rt Hon H L	Hornby, W H	Sturt, H E
Cooper, M H	Horsfall, T B	Taylor, Colonel
Cox, W T	Hotham, Lord	Tottenham, C G
Cranborne, Viscount	Hovell, E	Treby, J W
Cubitt, G	Huddleston, J W	Trevor, Lord A E H
Curzon, Viscount	Hunt, G W	Turner, C
Dalkeith, Earl of	Jones, D	Vance, J
Dimsdale, B	Karlake, Sir J B	Verner, Sir W
Dissell, R	Kavanagh, A	Vernon, H F
Du Cane, O	Kekewich, S T	Walcott, Admiral
Duncombe, A	Kendall, N	Walker, Major G G
Du Pre, U G	King, J K	Walsh, Sir J
Edwards, Sir H	King, J G	Waterhouse, S
Egerton, Sir P G	Knight, F W	Whitmore, H
Egerton, Hon A F	Knightley, Sir R	Wise, H C
Egerton, Sir E	Lacoe, Sir E	Wood, B T
Egerton, Hon W	Laird, J	Wyndham, Hon H
Fane, Lieut-Col	Langton, W G	Wynn, Sir W W
Felliden, J	Leitroy, A	Wynn, O W W
Fellows, E	Malcolm, J W	TELLERS.
Ferguson, Sir J	Manners, Lord J	Selwyn, O
Floyer, J	Manners, Lord G J	Gorst, J E
Gallway, Sir W P	Meller, Colonel	

PAIRS.

FOR.	AGAINST.	FOR.	AGAINST.
Mr A Kinglake	Lord Hamilton	Lord Andover	Sir E Lechmere
Mr James	Col Lowther	Mr W Lawson	Mr Barnett
Colonel Fryze	Sir C Russell	Mr G Price	Mr Buckley
Sir J Ogilvy	Colonel Knox	Mr H Portman	Mr Greville
Sir D Marjoribanks	Sir M Lopes	Sir C O Loughlin	Mr Chatterton
Mr Speirs	Lord Thynne	Mr W Morris	Mr Bowen
Mr W Gregory	Col Lindsay	Mr A Dunlop	Mr Walpole
Sir M Peto	Mr Welby	Sir J Sullivan	Mr Severne
Mr H Lewis	Lord H Scott	Baron L Rothchild	Lord Naas
Mr M Marsh	Col B Knox	Sir H William-	son
Sir J Johnstone	Col Hogg	Mr W Dyke	
Mr E Synan	Mr R Harvey	Mr R Devereux	Mr Campbell
Major Gavin	Colonel Gilpin	Mr E Horsman	Mr Conolly
Mr T Bass	Lord Newport	Lord C Bruce	Mr Hartopp
Lord Pelham	Mr O F Surtees	Mr R Dalglish	Mr Innes

The majority includes the following six Conserva-

tives, viz.—Mr. R. P. Dawson, Mr. J. M. Gaskell, Mr. James Hartley, Mr. P. McLagan, Sir W. Stirling-Maxwell, and Mr. W. R. M. Wynne. Mr. Coleridge and Mr. Lowe also voted with the majority. In the minority there were four Liberals—Mr. E. Akroyd, Right Hon. W. E. Gladstone, Hon. G. H. Heathcote, and Colonel Paoka. Amongst the absentees were Lord Stanley, Lord Naas, Mr. Horsman, Mr. Gladstone, jun., Sir Roundell Palmer, Earl Grosvenor, Lord Elcho, Mr. Roebuck, and Mr. Bright.

THE LORD CHIEF JUSTICE ON MARTIAL LAW.

The magnificent charge of the Lord Chief Justice of England to the grand jury at the Central Criminal Court in the case of the Queen against Nelson and Brand has just been published, revised and corrected by the Lord Chief Justice himself, with the addition of legal and historical notes. In one of the notes he makes some very decisive remarks on the necessity of settling the whole subject of martial law by legislation. Having reviewed the circumstances of the outbreak in Jamaica, pointing out that the insurrection was put down in a single day, and that after that had been done one thousand persons suffered either death or torture, he proceeds:—

Assuming the legality of what was thus done under martial law—as to which I purposely abstain from expressing any opinion, lest any further judicial proceedings should take place—reserving to myself in such an event the exercise of a free and unfettered judgment on future discussion—I advert to the events in Jamaica only as showing the necessity for legislation if martial law is ever again to be put in force. Assuming, in like manner, that credit is to be given to the Governor and the military authorities for perfect integrity of purpose in declaring and continuing martial law, and for having been actuated in so doing by no other motive than an honest desire to do what was best for the safety of the island, it seems to me that the more the honesty of their conduct is insisted on, the more important it becomes to place restraints on the exercise of so despotic and dangerous a power, lest sudden panic, or undue fear, or unreflecting zeal should again lead to its immoderate use, and to the unnecessary sacrifice of human life, or infliction of human suffering. And the fact that among the educated classes of this highly civilised community persons can be found to uphold and applaud such proceedings—though I believe very few persons who do so have taken the trouble to read the report of the Commissioners, or the evidence taken by them, or to make themselves acquainted with the facts—seems to me to render the necessity for legislation to prevent such barbarities in future all the more apparent. But of still greater importance is it that, if martial law is to be put in force, rules should be fixed for the procedure to be followed on trials under it. Above all, that where a case turns upon circumstantial evidence, time and opportunity shall be afforded to the accused to meet the charge.

The Lord Chief Justice characterises the iniquitous trial of Gordon in language as strong and condemnatory as any of our contemporaries have used:—

No one, I think, who has the faintest idea of what the administration of justice involves could deem the proceedings on this trial consistent with justice, or, to use a homely phrase, with that fair play which is the right of the commonest criminal. All I can say is, that if, on martial law being proclaimed, a man can lawfully be thus tried, condemned, and sacrificed, such a state of things is a scandal and a reproach to the institutions of this great and free country; and as a minister of justice, profoundly imbued with a sense of what is due to the first and greatest of earthly obligations, I enter my solemn and emphatic protest against the lives of men being thus dealt with in the time to come.

THE INTERNATIONAL LEAGUE OF PEACE.

Le Temps, of Saturday last, contains the following declaration, issued by the gentlemen who are endeavouring to organise an "International League of Peace." As will be seen, it is simply a manifesto of principles directed against war, similar to that against the slave-trade, which was adopted by the Plenipotentiaries who formed the Congress of Vienna in 1815:—

DECLARATION.

The undersigned, united by the same sentiments of foresight, of justice, and of humanity, considering that war and the reciprocal violence which it engenders is in manifest contradiction with all the tendencies of modern civilisation, and especially with that irresistible movement which, through labour, draws men nearer and nearer together.

Convinced that true patriotism, whilst it makes every nation appreciate more deeply the price of its own independence, more visibly still imposes upon each the duty of abstaining from any attempt or menace against the independence of any other.

Declaring to make it their duty to defend and to propagate, according to the best of their ability, the great principles of mutual respect which should henceforward be the common charter of the human race.

With this object, from this day, they constitute themselves a committee for the organisation of an "International and Permanent League of Peace." For the development and success of this work, they confidently appeal to, and invite the co-operation of, all willing men in all lands.

Paris, 30th May, 1867.

The declaration is signed by the following gentlemen:—Arles Dufour, vice-president of — group of the Jury of the Universal Exhibition; Michel Chevalier, Senator, Member of the Institute, &c.; Jean Dollfus, Mayor of Mulhouse, vice-president of group 10, Universal Exhibition; R. P. Graltz (Rev.), priest of the congregation of the Oratory; Isidor,

Grand Rabbi of the Israelite Consistory; Baron Justus de Liebig, Munich, president of the 10th group; Martin Paschoud, pastor of the Paris Reformed Church; Frederik Passy, Paris; Dr. Varentz, M.D., Frankfort-on-the-Maine.

In order to facilitate adhesions, a register was to be deposited from and after Sunday, the 2nd of June, at the Cercle International of the Exhibition, bureau of the director, at the entrance of the chief room. This register will be held at the disposal of any person who may desire to see it. Such persons are solicited to sign their names, and to append their address as legibly as possible, and to furnish such other information as may be needful, in order that all communications relating to this common work may be duly and promptly forwarded to them.

Foreign and Colonial.

FRANCE.

The Emperor of Russia, attended by the Czarowitch, Prince Waldemar, Prince Gortschakoff, and a brilliant suite, arrived at the terminus of the Northern Railway on Saturday. The Emperor Napoleon was there to receive him, and the Czar warmly shook him by the hand. The whole of the route pursued by the *cortège*, which consisted of no less than ten gala carriages, was decorated with flags displaying the tricolor and Russian eagle. Their reception by the crowds of people which lined the streets was respectful, but not demonstrative. The procession having reached the Tuileries, the Emperor of Russia alighted, and was, together with his two sons and whole suite, presented to the Empress; after which the *cortège* proceeded to the Palais de l'Elysée, where the King of the Belgians, the Prince and Princess of Prussia, as well as all the other royal personages now in Paris, soon arrived to pay homage to the powerful autocrat. In the evening the Czar and his suite dined at the Tuileries. On Sunday he attended the service at the Greek Church, and in the afternoon he was at the races at Longchamps, where the Grand Prix was run. Subsequently the Czar expressed a wish to pay a visit to the Prince Imperial. The Czar and the Emperor Napoleon, with the Russian Grand Dukes, thereupon went to St. Cloud, where they remained for half an hour. On Monday the Russian Sovereign visited the Great Exhibition. It is believed that the Czar and the Emperor Napoleon will review the Russian and French squadrons at Cherbourg on the 8th inst.

This afternoon the King of Prussia, in company with Count Bismark, are expected in Paris, and the Queen of Spain will leave Madrid for the French capital on the 20th. The proximate arrival of Prince Muley Abbas, elder brother of the Emperor of Morocco, is also announced. The Prince will be charged to represent his brother, and will leave Tangier for France with a brilliant retinue at the commencement of July.

The squadron stationed at Toulon will leave shortly for Genoa to escort the Royal family of Italy, who are coming with Prince Napoleon to visit the Paris Exhibition. The squadron will subsequently proceed to Malta, to escort the Sultan, together with the English squadron. The Bey of Tunis and Abd-el-Kader are also expected in Paris.

It is announced that Marshal Niel, Minister of War, has given orders for the regiments of Artillery to be put on a peace footing. Pursuant to his instructions all the mounted regiments are to be reduced to 750 or 880 saddle-horses. The strength of some of the corps had previously been as much as 1,500 or even 2,000 horses.

GERMANY.

The Upper House of the Prussian Diet has unanimously adopted the Constitution for Northern Germany. In the Deputies it has been finally adopted by 127 to 93 votes.

On the 30th ult. the Czar arrived at Berlin. His Majesty was received at the Frankfort railway-station by the King of Prussia and the Princes, and the illustrious party continued the journey together to Potsdam. They were enthusiastically received, Count von Bismark, the general officers, and many persons of high rank, being assembled. Before leaving for Paris the Czar attended a Court dinner, a State reception at the theatre, and a review of the Potsdam garrison. The Czar will remain in Paris until the 11th of June, and will then proceed to Stuttgart, where he will stay two days and a half. The *Journal de St. Pétersbourg* says that there are prospects of results favourable to peace arising from the journey of the Emperor.

It is semi-officially stated that negotiations are on foot between Prussia and the South German States for settling the relations of the latter to the Zollverein. The northern members of the Zollverein are also asked to take part in the negotiations.

The conspiracy against Prussia in Hanover seems to have been almost confined to the hangers-on of the Court of ex-King George. It is officially stated from Berlin that the people of Hanover have taken no share in the movement. Those persons who have been arrested are to be tried for treason in open court.

Prussia carries matters with a high hand in North Schleswig. A Royal decree has been published at Kiel, dismissing, without pension, twenty-six clergymen who had refused to take the oath of allegiance to the King of Prussia.

ITALY.

The *Journal de Paris* asserts that Signor Villamaria has semi-officially proposed to the Pontifical

Government that the Papal provinces should be occupied by Italian troops for the extirpation of brigandage and to preserve the temporal power from any attempts of the Party of Action. This proposition, it adds, was supported by M. de Sartiges, the French Minister at Rome, but was rejected by Cardinal Antonelli.

It is reported that the Government has obtained from Garibaldi and his friends a promise to make no attempt upon Rome, where the people indeed remain very calm, and do not show the least desire to revolt. The danger to the Pontifical Government at this moment lies in the brigandage which it is impossible to repress.

The convention relative to the Church property has been concluded at Turin with the Comptoir d'Escompte of Paris, Messrs. Fould, Oppenheim, and Erlanger. These capitalists will issue bonds redeemable in 25 years, and payable by the proceeds of the extraordinary tax upon the Church property for 430,000,000*fr.*, which they will advance to the Government.

FOREIGN MISCELLANY.

Jefferson Davis has arrived at Montreal. It is said that Mr. Horace Greeley will be "arraigned" before the Union League for becoming security for Davis.

THE EMPRESS CHARLOTTE.—The *Gazette of France* states that it has received sad news from Trieste. The medical attendants, after having held a consultation on the state of the Empress Charlotte, have declared that she will never recover her reason, and that her days are numbered.

THE DEBT OF THE UNITED STATES.—Mr. McCulloch, the Secretary of the Treasury, has written a letter, in which he expresses his opinion that a temporary increase of the public debt is unavoidable. He will stop the reduction of the currency for the present.

A POLISH AMNESTY.—The Emperor of Russia has ordered all proceedings against Polish insurgents still pending to be quashed. Poles "interned" in Russia are to be allowed to return to their homes if the authorities report well of their behaviour, and exiled Polish priests are to be permitted to return to their parishes on the same condition. The latter must submit themselves to the rule of the Government of Poland as well as of their bishops.

THE EMPEROR MAXIMILIAN.—The New York journals of June 1st publish advices from Mexico partially confirming reports that the Emperor Maximilian and his officers have been shot. It is stated that accounts have been received in Vienna which give great probability to the story that the unfortunate ex-Emperor has been shot. It seems that the United States Government were hasty in their conclusion that Juarez would deal leniently, as they desired, with Maximilian if he were captured. Juarez is reported to have distinctly refused, and to have given orders that Maximilian and his officers should be shot if they were captured. If this be true, and there is support of it in the news from America published yesterday, it is to be feared that the ex-Emperor has perished. It is said the Emperor Napoleon is intensely anxious about the fate of Maximilian.

Court, Official, and Personal News.

By command of the Queen a *levée* was held on Wednesday at St. James's Palace, by his Royal Highness the Prince of Wales, on behalf of her Majesty.

Her Royal Highness the Princess Mary Adelaide of Teck and infant daughter are both progressing most satisfactorily.

The Prince of Wales will be the guest of her Grace the Duchess of Sutherland at Clifden during the Ascot race week. The Prince of Wales will proceed in State from Clifden to the racecourse on Tuesday and Thursday.

Lord Brougham has arrived at his residence in Berkeley-square from his villa at Cannes. The noble and learned lord is in excellent health.

The *Pall Mall Gazette* says there are some rumours that a proposal will be made to abolish or modify the right of voting by proxy in the House of Lords.

No arrangement has yet been made regarding the vacant Chancellorship of the Duchy of Lancaster.

Charles Reed, Esq., F.S.A., has been elected chairman of the Board of Directors of the London Missionary Society.

The Poet-Laureate is now enjoying, at a farmhouse near Farnham, in Surrey, that quiet retirement which is denied to him and his family at Freshwater. His eldest boy, Hallam, has quite recovered from the severe illness (congestion of the lungs) with which he was seized in the spring, at Marlborough College, where his parents stayed some time with him.

A meeting of Liberal county members having been called by Lord Hartington, to consider the voting-paper clause of the Reform Bill, it was decided to give the clause the most determined opposition, on the ground that the voter should not be relieved of any proper personal responsibility in the exercise of the franchise.

The *Army and Navy Gazette* announces that the three battalions of infantry last year added to the Irish establishment are to be withdrawn.

The *Times* is authorised to state that there is no truth in the report that Sir William Heathcote intends to retire from the representation of the University of Oxford at the next election.

Mr. Carlyle has written a letter, denying that there is any truth in the statement that he cannot

go about the streets of Chelsea without being insulted. He says that "in essentials" such a statement is "curiously the reverse of the fact," and that the paragraph in question is "altogether erroneous, mis-founded, superfluous, and even absurd." What will Mr. Ruskin say to this?

On Saturday a large and fashionable assemblage witnessed the inauguration of the memorial to Lord Herbert of Lea, which has been erected in front of the War Office. The ceremony was performed by the Duke of Cambridge, and both his Royal Highness and Mr. Gladstone bore testimony to the character of the eminent statesman, whose untimely death is still deplored.

On Saturday the Duke of Edinburgh left Marseilles for Gibraltar in command of the *Galatea*.

The Rev. Dr. Norman Macleod having been summoned to preach before the Queen, officiated on Sunday week in the church at Crathie.

On Thursday evening the Queen gave a dinner and ball to the tenants, servants, and other residents on the royal estates, in a large marquee erected in the grounds. Her Majesty was present, as were also the Princess Louise, Princess Beatrice, Prince Arthur, and Prince Leopold, and the ladies and gentlemen of the court. The Queen left the ballroom at half-past ten, and the ball broke up about eleven. During the evening the princes and princesses joined heartily in the dance.

The Sultan is expected to visit London immediately on leaving the French capital. Buckingham Palace is to be placed at the disposal of Abdul-Aziz.

The *Herald* believes the announcement of the intended visit of the Emperor of Russia is premature, but the Czarowitch and the Czarowitch will shortly arrive on a visit to the Prince and Princess of Wales.

Preparations are being made at Trentham Hall, the seat of the Duke of Sutherland, in anticipation of a visit from the Princess of Wales, whose progress during the past week is stated to have been "entirely satisfactory."

Ex-Governor Eyre was presented to the Prince of Wales at the *levée* held in her Majesty's name on Wednesday.

Postscript.

Wednesday, June 5, 1867.

YESTERDAY'S PARLIAMENT.

In the Lords the third reading of the Increase of the Episcopate Bill was postponed until the 21st instant, at the request of Earl Grey, who stated that he intended to move the re-insertion of the clauses struck out of the report on Monday.

The Earl of Derby stated that on Friday he should move that the House adjourn until the following Monday week, for the Whitsuntide holidays.

In the Commons, at the early sitting at two o'clock, in reply to Mr. Fawcett, Sir J. PAKINGTON (in the absence of the Chancellor of the Exchequer, who had to receive a deputation) said his right hon. friend could not consent to enter into an arrangement for discussing the expediency of adopting the modes of voting called "cumulative" and "single" voting in constituencies returning more than one member, but suggested that the hon. member for Brighton should avail himself of the forms of the House to raise a discussion on the question.

The House then entered upon a discussion of the new Bankruptcy Bill. It was proposed that the House should go into committee on the bill, and the ATTORNEY-GENERAL gave some explanations of parts of the measure. This led to criticisms by Mr. Moffatt, Mr. Selwyn, Sir R. Palmer, and other gentlemen. The debate lasted till ten minutes to seven o'clock, and was then dropped in accordance with the standing orders.

At the evening sitting, Lord ENFIELD moved for a select committee to inquire into the law and practice relating to special and common juries. The Government assented to the appointment of a committee, and the motion was carried.

Lord Elcho's Masters and Servants Bill was fully discussed, and eventually read a second time.

The other business having been disposed of, the House adjourned at ten minutes past one.

The King of Prussia left Berlin yesterday for Paris. His Majesty did not pass through Hanover on his journey.

MARK-LANE—THIS DAY.

A very limited supply of English wheat was on sale here today; yet all kinds moved off slowly, at prices about equal to Monday. The quality of the sample was but middling. Fair supplies of foreign wheat were exported. The show of samples was, therefore, on the increase. Sales progressed slowly, at barely late rates for inferior kinds. Floating cargoes of grain were a slow inquiry. Scarcely any barley was on the stands. Prices, therefore, were firmly supported. Malt sold slowly, at late rates. Oats were quite as dear as on Monday, with a fair consumptive demand. Beans, peas, and flour were unaltered in value.

ARRIVALS THIS WEEK.

	Wheat.	Barley.	Malt.	Oats.	Flour.
English and Scotch	520	—	1,170	160	1,990
Irish	—	—	—	—	—
Foreign	15,130	—	—	5,200	500

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The Nonconformist.

WEDNESDAY, JUNE 5, 1867.

SUMMARY.

THE second portion of the Parliamentary Session will come to an end on Friday, when both Houses will adjourn for short Whitsun-holidays. The Commons will reassemble to-morrow week, but will not resume the consideration of the Reform Bill till the following Monday. Mr. Disraeli will then explain how the Government propose to distribute the forty-five seats at their disposal, and whether there is now any need to increase the total number of representatives in order to satisfy the demands of Scotland. The right hon. gentleman shows little desire to discuss the principle of cumulative voting which is so greatly favoured by the *Times*, but he indicates that his governing policy in the redistribution of seats will be "justice to counties." In respect to this as well as other provisions of the Reform Bill we suppose that Mr. Disraeli will propose and the House dispose. After all, the claims of Scotland to increased representation are far less pressing than those of the north of England as against the south, which are not likely to be recognised by a Conservative Government.

Mr. Disraeli generally signalises his return to power by small practical reforms which, as being a violation of tradition, are rarely proposed by any Liberal Government. Such is the plan of day sittings (from two to seven) of the House of Commons on Tuesdays and Fridays, which is now being tried as an experiment, and has thus far proved to be successful in facilitating business, and repressing useless speeches. By this expedient the progress of the Reform Bill has been greatly facilitated, and yesterday the merits of the Government Bill for reforming the bankruptcy laws was quietly and amply discussed, with little prospect, however, that it will be eventually accepted as a final settlement of a perplexing subject.

The memorable charge of Lord Chief Justice Cockburn in the Jamaica prosecutions has been republished in an authentic form, with legal and historical notes, which greatly enhance its value. His lordship, after once again reviewing the events of the Jamaica outbreak, and pointing out that, though the insurrection was put down in a single day, a thousand persons suffered either death or torture, urges the imperative necessity for legislation, if martial law is ever again to be put in force, and the importance of placing "restraints on the exercise of so despotic and dangerous a power, lest sudden panic, or undue fear, or unreflecting zeal should again lead to its immoderate use, and to the unnecessary sacrifice of human life, or infliction of human suffering." After such an expression of opinion, the Government can hardly refrain from proposing some legislative action in the matter. In reference to the case of Mr. Gordon, his lordship says with great emphasis, "As a minister of justice, profoundly imbued with a sense of what is due to the first and greatest of earthly obligations, I enter my solemn and emphatic protest against the lives of men being thus dealt with in the time to come." Notwithstanding this strong denunciation of his acts by the highest judicial authority of the realm, ex-Governor Eyre, who took on himself the sole responsibility for the Jamaica butcheries, had the bad taste to present himself at the *levee* held last week by the Prince of Wales, on behalf of the Queen.

The ratifications of the Treaty of London having been exchanged, a blue book has been promptly published containing the official cor-

respondence on the once threatening Luxemburg question. Lord Stanley's despatches, though containing nothing novel, indicate his strong resolution to maintain an attitude of neutrality in the case of war between Prussia and France, and abound in warnings to the Court of Berlin against precipitating hostilities "for an object apparently of such little practical value, especially as such a war could not fail to retard the consolidation of Germany, towards which so much progress has lately been made." In another despatch his lordship wished Lord Loftus to remind Prussia of the disadvantages of her position. "She has a very long sea-coast and ports to defend," writes his lordship, "while the season is favourable for maritime operations, she has no means of resisting naval pressure by France on her own coasts, and the havoc which the naval superiority of France would enable her to commit on German commerce, not only in Europe, but also in other parts where it is actively carried on, might produce a very serious financial crisis in Germany." It cannot be complained that the present Government have made any secret of their diplomatic policy, the country having been put in possession of their views on the Luxemburg question at the earliest practicable moment.

Before starting on his journey to France, the Czar has the grace and wisdom to issue a decree granting an amnesty to the Polish insurgents who have survived the rigours of Siberian exile, which with great appropriateness he communicated to the Empress Eugénie before it was published in the French papers. It is a tribute to the Polish sympathies of our neighbours which they will not fail to appreciate, and will probably put a stop to those unpleasant popular exclamations which have at times greeted the Emperor Alexander in the streets of Paris.

The Liberal speech of the Emperor of Austria on opening the Reichsrath has been responded to by a draft address, which indicates considerable dissatisfaction with the dual system of government lately inaugurated. Baron von Beust, the Austrian Premier, met the malcontent speakers frankly and fairly. He declared that Austria's influence and credit abroad could only be regained by the decisive settlement of the understanding with Hungary, and by the introduction of a liberal system in the other portions of the monarchy. The Baron's speech was cordially received, and his statesmanlike capacity promises to steer the Empire through the difficulties of the present crisis. There is no doubt that the Hungarians are perfectly satisfied with the concessions of their King, and they are preparing to give him a right royal reception at the coronation ceremony at the end of this week.

Influenced by the example of the United States, the Brazilian Government is about to take measures for the abolition of slavery—a generation hence! The plan is as follows:—1. Slavery shall cease totally in the year 1900, that is, in thirty-three years hence. 2. The State shall indemnify those citizens who may still own slaves at that period. 3. From the date of the promulgation of this decree all children born to slaves shall be free. 4. Those children who may be educated in the houses of their parents' masters shall serve them till they reach their twentieth year, and will then be restored to freedom. 5. There will be established courts of emancipation in all the towns to enforce the law and see to its proper execution. 6. A fixed amount will be set aside for the emancipation of the slaves of the nation, and the same terms will be agreed upon to effect the liberation of the slaves owned by religious orders as may be made to purchase the freedom of those held by the Government. 7. There will be appropriated a fund for the annual purchase of a certain number of slaves, so that but few may be in bondage when the hour of emancipation is at hand. This cautious measure is likely to be adopted by the Brazilian Legislature. Its chief drawback—which is amply sufficient to condemn it—is that very few of the present generation of slaves will obtain their freedom. A scheme is also under the consideration of the Spanish Government, for the abolition of slavery in Cuba, the only other country where the "domestic institution" now obtains throughout the civilised world.

THE REDISTRIBUTION OF SEATS.

THE House of Commons has now entered upon a portion of the Reform Bill which, if it is to be satisfactorily dealt with, will require more thoughtful statesmanship than any other part of the measure—we allude to the Redistribution of Seats. Owing to the influences which have affected the preparation of every measure submitted to Parliament since 1832, for amending the representation of the people, this feature of

Reform has been but hastily and negligently treated. What the late Government might have proposed if they had had leisure and opportunity at command, perhaps even they themselves would be unable to say. They did not intend to meddle with this branch of the question until that of the Franchise had been fully disposed of, and when it became evident that the House would not treat the two subjects otherwise than in their relation to each other, Mr. Gladstone felt himself compelled to bring in a Bill for the Redistribution of Seats, dashed off without mature consideration, and obviously meant rather to disarm suspicion and allay misapprehension than to effect a wise and lasting settlement. The present Government, doubtless, felt emboldened, by the meagreness of the Liberal proposals, to construct their own plan upon as narrow a basis as possible. Events, however, have taken a very different course from any which either party had anticipated. At the commencement of the Session no one dreamed of being swept by the stream upon Household-rating Suffrage. It is now felt that, in order that the two main divisions of the Bill may correspond the one with the other, the Ministerial scheme must be considerably expanded, and that having gone so far in extending the suffrage, it would be bad policy to risk future agitation by refusing to deal more boldly with the Redistribution of Seats.

The first decision of the Committee under this head was to confirm the proposal of the Government to disfranchise the boroughs of Great Yarmouth, Lancaster, Reigate, and Totnes, convicted of an inveterate addiction to bribery—probably the fittest punishment that could be meted out to them. Who shall decide when doctors differ? Mr. Gladstone and Mr. Bright took different views of the subject; Mr. Gladstone strongly supporting the Government, while Mr. Bright preferred a temporary but lengthened suspension of the writ. This point being settled, the Committee entered with unwonted spirit upon the difficult and delicate work before it. An important amendment upon the Government proposals was moved by Mr. Laing, and unquestionably embodied a great improvement. It was to the effect that no borough having a population of less than 10,000, should be represented in Parliament by more than one member. The proposition was strenuously resisted by Mr. Disraeli in a speech that indicated his real unwillingness to adopt it. A large majority, however, including an unusual number of Conservatives, sanctioned Mr. Laing's motion, and thereby at one stroke placed at the disposal of the Committee forty-five seats, including those obtained by the disfranchisement of the convicted boroughs. A motion of Mr. Serjeant Gaselee to disfranchise all boroughs under a population of 5,000, although advocated by Mr. Gladstone and Mr. Cardwell, was rejected by a considerable majority, as was also Captain Hayter's alternative proposition, to raise the population of semi-disfranchised boroughs to 10,000 "either by the addition of neighbouring boroughs or towns, or by an extension of their present boundaries." Thus far, then, the intention of the Committee, as accepted by the Government, seems clear—there is to be no absolute disfranchisement of any borough except as a punishment for proved corruption—there is to be a partial disfranchisement of two-membered boroughs having a population of less than 10,000. There are forty-five seats to be re-appropriated, instead of thirty as originally proposed by the Government.

What is to be done with them? that is the next question for deliberation. Mr. Disraeli asks time. He truly says, "It is a subject of vast importance, and requires grave consideration." The vote of the Committee on the amendment of the right hon. member for the Wick Boroughs has placed the Government under the obligation of preparing a new schedule of enfranchisement. The Committee, therefore, will not resume its labours until to-morrow week, and then only to receive the new plan of redistribution, which will not be proceeded with till the following Monday.

Mr. Disraeli has the credit of having deeply studied this question. We do not doubt that he has, but chiefly, we fear, from a party point of view. It may be that the experience of the Session, having made him acquainted with his strength, will encourage him to aim at completing the measure he has in hand with a main regard to the benefit of the nation. He has recently evinced a desire to catch and to express the real meaning of the House of Commons. But, save so far as his original scheme may inform us, he has given us no inkling of the direction in which he will move. Two principles guided him, he says, in framing his schedule of enfranchisement—the first to give representation to unrepresented places, whose importance

fairly entitled them to the privilege, and the second, to redress the inequality between borough and county representation. He will probably approximate to Mr. Laing's plan, and that the more readily because it incorporates the Government proposals. Indeed, it appears to us that he has left himself no alternative, and, on the whole, perhaps, he could not better satisfy the feeling of the present House.

As to the conditions which are to regulate the exercise of the franchise by individual electors, it may be gathered from the brief debate on Mr. Mill's motion, that the House is disinclined, even to the extent of weakness, to what Mr. Gladstone at the commencement of the Session called "new-fangled" provisions. At any rate, Mr. Hare's ingenious scheme of personal representation found no favour with the committee. Mr. Disraeli thinks but lightly of any proposal having for its object the direct representation of minorities. The time may come when the constitutional machinery may be made to do its work more smoothly and more completely than it can do under the existing system. But that the existing system is the fairest that could be devised and even now put in practice we do not believe. As amended by the present Bill it will roughly answer its purpose—but statesmanship should aspire to the achievement of some better result than this. However, we have made such rapid and unexpected progress that it would savour of cynicism to complain because we have not got all that we could wish to have. A cheering prospect is before us, and we will not quarrel with it for lacking some features that we deem to be desirable.

THE QUEEN'S UNIVERSITY IN IRELAND.

ALTHOUGH there was much in Mr. Lowe's speech last Friday night on the subject of the Queen's Colleges deserving of attention, and although no member of the late Government, not even Mr. Gladstone, cleared up the appearance of its having jockeyed the House of Commons in conferring a supplemental charter upon the Queen's University, Ireland, we must confess that the policy advocated by the right hon. member for Calne seems to us less defensible than that pursued by Earl Russell's Administration last Session. The truth is that whenever, and in whatever shape Government assumes the directorate of education, whether in its lower or its higher types, it must expect to get among broken water, and to suffer a great deal of buffeting. The varieties of religious belief are so great, the clerical or priestly element is so tenacious of influence and so powerful, and the principles of equality are at once so exacting and so sure of being in some way or other contravened, that whatever may be the advantages to be anticipated from the interposition of the State, the avoidance of jealousies and animosities can hardly be numbered among them. It is too late now to prevent evils which are inevitable—those who believe that the business of the State is to educate as well to govern its subjects must put up with the consequences which result from the application of their doctrine, however unexpected and untoward they may prove to be.

In Ireland what was well meant, and what in the outset appeared to work well, is likely enough in the long run to conduce to precisely the very evils which it was designed to destroy. Our rulers wished to soften down and perhaps ultimately extirpate ecclesiastical and sectarian strife in that part of the Queen's dominions by founding and mainly supporting educational institutions, in which children or youth might receive instruction together irrespectively of religious differences, and learn to regard each other with mutual tolerance and respect. In the primary schools the "mixed system" was adopted—that is, religious instruction free from all denominational peculiarities, and under the guidance of a Board representing Roman Catholics, Protestant Episcopalians, and Presbyterians, was given to all the children in the schools receiving Government aid. The Queen's Colleges were founded upon the principle of communicating secular knowledge exclusively, leaving the students to any extraneous provision that might be made by their respective Churches, or by private arrangement, for their spiritual culture, and hence were stigmatised by Sir Harry Inglis, and, after him, by the Roman Catholic bishops and priests of Ireland, as "godless colleges." The schools, however, are practically falling into the hands of the different Churches, and primary education in Ireland is virtually under the dominion of priests and ministers. The Colleges which have prospered in spite of sacerdotal opposition are now threatened with a competition wholly sectarian in its character, which will eventually

drain from them a large proportion of their students, and render their position, at least in the south and west, exceedingly precarious. And yet the concessions and changes by which these disappointing results are likely to be brought about appear to us inevitable, and justified by the soundest maxims of equal justice.

The case stands somewhat as follows. In order to stimulate the progress of the Queen's Colleges, and to give them a fair chance of success, a University was created with which they were connected, and the Royal authority was given it to confer academical degrees, but only upon those who had passed through their course at one of the Queen's Colleges. It is hardly surprising that the Roman Catholic hierarchy, perceiving that mere denunciation would not prevent young men of aspiring minds from seeking the benefits of a thorough education at institutions which introduced them to valued honours and many social privileges, should seek to gain their end by founding a rival University, under the express sanction of the Pope. The demand to receive authority to confer degrees was enforced by many cogent reasons. The O'Donoghue argued the case in the House of Commons with great power, and so deep was the impression he made upon the House that Sir George Grey, as the organ of the Government, intimated his willingness to effect the purpose which was so reasonably sought, not by giving a charter to the Roman Catholic University, but by making some arrangement whereby Irish youths, not trained in the Queen's Colleges, should be authorised to present themselves for examination at the Queen's University, and take the degrees which their attainments might warrant. This is the change which Mr. Lowe deprecates, and which, in all probability will go far to prevent Roman Catholics students from matriculating in colleges under the ban of hierarchy and priesthood. We see clearly enough the evil to be dreaded—but, on the principle of religious equality, which in other words is the principle of justice, we cannot see how the concession could have been refused. Dissenters, if placed in the position of these Irish Catholics, would have made much the same demand. But here is an end of uprooting sectarian feeling by Government education. Under the circumstances of Ireland, the instrument was and is inefficient for the purpose, and the end promises to be the aggravation and perpetuation of the terrible mischief which it was designed to remedy.

THE EMPEROR AND HIS GUESTS.

THE present year has furnished fresh proofs of the ingenuity and fertile resources of the Emperor of the French. Out of what has been regarded as a national humiliation—the consolidation of Prussian power in Germany—he has plucked a diplomatic triumph without an appeal to arms; and an Exhibition which at one time threatened to be a failure, is becoming under his fostering auspices a splendid success. If Napoleon III. cannot, like Napoleon I., collect at the Grand Opera of Paris a pitiful of vassal kings, he can draw together in his capital more crowned heads than any other living potentate. He may no longer be, in the same sense as formerly, the arbiter of Europe, but he is able to gain all the credit of that rôle, and still stands out to view as its greatest statesman. Though baffled a year or two ago in his project of convening a European congress for the settlement of outstanding difficulties and a reduction of national armaments—an assembly which, if it had been once assembled, might perchance have averted the Schleswig-Holstein war, and the great conflict of last year—he is now gathering together in succession the sovereigns and princes of the civilised world in the splendid capital of France, and giving to Paris the proud distinction of entertaining them as the guests of the nation.

It is more than half a century since that gay city witnessed so imposing an array of crowned heads as she is now drawing to her bosom. Then France was in the depth of her humiliation. Her soil was occupied by the allied armies, the streets of her capital were trodden by the battalions of her leagued foes, the star of Napoleon was about to set amid clouds and tempests, and Europe was rejoicing in the overthrow of a dynasty which had been its terror and its scourge. Foremost among the invaders of France was the Emperor of Russia, whose grand nephew is now the inmate of the Tuileries, and the honoured guest of Napoleon III. The formal visit of the great potentate of Northern Europe to the French court is a memorable and significant event. It can hardly be said that the presence of the Czar has aroused much enthusiasm in Paris. A visitor to their

Sovereign rather than to themselves, he is treated with respectful courtesy by the French people, whose traditional sympathy for down-trodden Poland is not yet extinguished, and whose hospitable duties and complacent pride are strangely blended with a natural aversion to the despotic ruler of sixty millions of the world's population. They are flattered but not conciliated by the presence among them of his Imperial Majesty. France, the *Opinion Nationale* declares, cannot lavish with the same indifference her ovations to the liberators of oppressed peoples and to their oppressors. The guest she now receives cannot make her forget those more ancient and far dearer guests whom their misfortunes have given to her. The hand accustomed to clasp the bleeding and mutilated hand of Poland will never weave garlands for her conqueror.

This day the two Sovereigns will be joined by King William of Prussia, a Sovereign even less popular in France than the Czar. The Parisians can hardly forget that as the Prince of Prussia he was present in person when the Allied armies entered their city as conquerors in 1814, that the successes of his arms last year eclipsed the military reputation of their country, nor that a few weeks only have elapsed since it appeared probable that the veteran monarch would meet Napoleon III. on the battle-field rather than amid the trophies of peaceful industry on the Champ de Mars. A cold welcome awaits the King of Prussia and his successful Minister in the capital of France.

Brief as is to be the visit of King William to his French rival, there is reason to hope that it will not be without good result. The policy of Sovereigns, even of the trio of potentates who will this evening assemble in the Tuileries, is governed rather by international considerations than by personal feelings, and the presence in Paris at the same time of the Emperor of Russia and the King of Prussia is a favourable sign of pacific intentions. If Napoleon III. had been anxious to conclude a separate alliance with the Czar, he would hardly have proposed that King William should meet them together at the Tuileries. To the timely intervention of the Emperor Alexander, Europe is chiefly indebted for having been spared another great war. The official journal of St. Petersburg has proclaimed beforehand that his Western journey has been undertaken in the interests of peace; and perhaps the good offices of the Czar may help to bring about that good understanding between King William and Napoleon III. which will prevent future rivalry and suspicions. The former has already learnt that Russia is not disposed to support his unreasonable pretensions; the latter may be taught more emphatically than ever that Russia as well as Prussia is steadfastly opposed to the policy of aggression and annexation. Mutual conference and explanations between the three potentates will, we would fain hope, remove all apprehension of the war which has been looming in the distance, if it should not result in a resolution to bring about international disarmament.

The Emperor Alexander, and Prince Gortschakoff, his astute Minister, will, no doubt, make diligent use of present opportunities to further the interests of Russia. On Prussia they must inevitably rely to prevent the resurrection of Poland, and without France a satisfactory solution of the Eastern question is not to be expected. The affairs of the Sultan will be discussed and perhaps settled at the Tuileries before its doors are opened to receive him as a guest. Beyond some arrangement for bringing to a close the protracted conflict in Crete by extorting the virtual independence of that island, it is not easy to see what the three Sovereigns can decide relative to the future of Turkey, beyond an agreement upon a common course of action in certain contingencies. It is not the interest of France to reopen that question, but rather to facilitate that pacific revolution in eastern Europe which is sooner or later inevitable; and it is as little the policy of Prussia to increase Russian influence in the Turkish provinces, as it is the object of the Czar to assist in extending Prussian authority over the whole of Germany. The three potentates have, after all, little in common beyond the desire to maintain peace in Europe, and if their interview should tend to promote that object, it will have subserved a highly useful purpose.

MODERATION.

"GOVERN your own spirit?" Is that the sense in which we are to interpret the advice so often urged upon men to practise the virtue of moderation? "Look at both sides of a question, and give to every one his due?" Eh! Is that what is

meant? "Don't let partisanship drag your judgment away?" Is that it? Well, if such phrases as these may properly do duty for those in which moderation is selected from among all the virtues that it may receive praise and honour and glory, we offer no other objection than that it is treated with invidious partiality. We do not dispute its deserts—we only think that it has sisters equally meritorious, and that they are entitled to some share of commendation. But it is not in this sense that moderation is so commonly eulogised. What people, for the most part, really mean by it is compromise. "*Le juste milieu*," as the French put it, is their notion of what best becoms practical wisdom—careful avoidance of what are called "extremes"—want of definiteness in your conviction as it regards truth, lack of decision in your will as it regards duty—this is the moderation which has the good word of modern society, and this is an impostor that we feel no little pleasure in kicking whenever we get a fair chance.

Let it be admitted, once for all, that no man is warranted in believing himself to have got hold of the exact truth, far less of the whole truth, in relation to any question which has to be determined by moral evidence, and that no man is justified in holding all other men bound by his views of duty, and to be judged of according as they conform or do not conform to them. Modesty in the one case, charity in the other, forbid such narrowness. But what a man sees clearly he ought to hold firmly and tenaciously, and what he feels strongly he ought not to express falteringly, or as though it were a matter of trivial moment. Namby-pambyness is an idol the devotees of which—and they constitute, we fear, a large majority—are required to renounce manhood before they bow the knee to their simpering god. Moderation, according to the meaning they attach to it, is to think nothing with all your mind, to purpose nothing with all your heart, and to be nothing which will give marked prominence to your individuality. You must wear at all times, Sundays and week-days, a pepper-and-salt suit of opinions. You must act, whenever you cannot be absolutely inactive, as if it were distasteful to you, and required some apology to the rest of the world, to keep a conscience. Your character may possess just enough flavour to redeem it from the reproach of utter insipidity—but it should smack of nothing predominantly. We will not ourselves measure out to the general conduct of these folks the chastisement which it deserves, but we shall deviate from our usual custom in these papers so far as to extract from the writings of a now nearly obsolete author the following paragraph bearing upon the subject.

"The golden mean,"—a phrase which, rightly used, possesses some significance—how convenient a hedge has it proved behind which for timidity, insincerity, meanness, and worldliness to crawl, that they may hide themselves, and, at the same time, fire deadly shots at whatever, by a manly and disinterested bearing, would reflect reproach upon them. 'The golden mean!' Why, men professedly in the service of truth use this expression to excuse themselves from being over-truthful, and positively lament the fact that some natures are too honest for a shuffling world like this, and are unreasonably intent upon acting out their own principles. They, too, forsooth, have opinions, but then they are but moderately attached to them. They put on a profession, but then they have learned to lay it aside occasionally, as a man exchanges a dress coat for a gown and slippers. They have a sense of duty, but they would esteem it strange folly to nurture it into that delicacy which must needs note all the minor deviations from integrity, and which becomes uneasy unless even the trifles of life are accommodated to its perceptions of right. They love 'the golden mean'—prudent and virtuous men that they are—they abhor extremes—and, misapplying, as well as misinterpreting, the admonition, 'Be not righteous overmuch,' they come at length to fancy that the readiest way to do good is to do nothing, and that truth is best served by being occasionally denied."

Well, we have had our fling, and we can now afford to show moderation towards a weakness we have no mind to, as men who have eaten a full meal can discuss without impatience the subject of fasting. The great mistake made by the partisans of moderation is, that in respect of truth, they fancy it should attach to the conclusions at which they arrive, instead of to the temper in which they should be pursued. A man, for example, is censured for holding extreme opinions on any of the great questions which are under controversy in his day. But what are extreme opinions? By whose arbitration

are they to be thus adjudged? Is it not notorious that the suggestions of yesterday, which were voted by society to be positively shocking, are as often as not the adopted conclusions of to-day? Are men to be blamed for outstripping by a few years or months, as the case may be, the lagging convictions of their age? While thought is rapidly shifting its bases, and action is following it, albeit at a remote distance, who is to assure us that the extremes of this generation will not be hailed as the wisdom of the next? Truth is always thus far extreme, that it admits of no compromise. Our views of it may, it is confessed, be one-sided, but we are not to throw away what we have as worthless, merely because we have not acquired something else which would make it complete. Our opinions may be but a tissue of fallacies woven by a perverted imagination, but so long as they are really ours, we are not justified in mixing them up with those which we cannot honestly accept, in order to make them more palatable to society. Moderation should shew itself in the care, the conscientiousness, the research, the impartiality, with which we form our conclusions, not in the nature of the conclusions themselves. Where, as in the first case, we are responsible, it behoves us to govern our spirits, to keep a tight rein upon our inclinations and tendencies, to keep watch on all sides against probable delusions, and to cultivate to the utmost a judicial calmness. But when we are already fully convinced, we have no license whatever to tamper with any conviction by arbitrarily paring down its sharp angles, or by splitting it into parts, that it may fit in with the prevailing sentiment of the age.

So also in regard to action, moderation is commonly recommended in the wrong place. To give one's whole heart to the course he may see fit to adopt, is surely right when that course has been finally decided upon. Playing with duty is a miserable thing for any man. Nothing that comes to us in the shape of obligation is too little or trivial to be set about with resolute earnestness. To do as well as possible whatever we are bound to do, is the dictate of reason no less than of Christianity. To be turned aside from our point by every idle caviller who may feel the inconvenience of our decision, is moral imbecility, not moderation. But in settling with ourselves what it were best and wisest to do, we ought to exercise foresight, consideration, delicacy, and charity. It is at this preliminary stage that moderation is of service. We are not authorised in our zeal for any object to trample down other people's rights. We are to avoid everything by which unnecessary pain would be inflicted on the feelings of another. We may not, indeed, forego a purpose because it is objected to, but at least we may aim at carrying it into effect deftly, and with as little disturbance as may be. If we cannot scale the mountain we can go round it, and show our moderation in choosing the likeliest and least perilous path to the end we have in view. But this is not what society means when it exalts its favourite virtue. It means that you should not aim at things which it does not care to see accomplished, or should aim so carelessly as to be sure of missing them. Don't listen to society on this head! Dare to be extreme in doing what you are convinced is required by loyalty to faith, and leave to others the praise of being praised for their moderation!

TO JOHN BRIGHT.

Still in the van of peaceful battle thou,
Champion of liberty, hast boldly stood:
Not less a hero that no stain of blood
Hath soil'd the wreath of victory on thy brow.
Where are the scoffers and revilers now?
Doing thy work and making it a trade!
Crawling along the path thy toil hath made!
"Eating their leek" with many a mutter'd vow!
Great wert thou in the strife, but greater far
Now in thy conquest art thou, standing by
To see thy spoils in coward hands and mean.
High over factious natures as a star
Above the fretful earth—the majesty
Of noblest manhood in thy course: * seen.

W. K.

GREAT NORTHERN HOSPITAL, CALEDONIAN-ROAD, ISLINGTON, N.—Number of patients for the week ending June 1, 1,096, of which 325 were new cases.

GREAT INCREASE OF RAILWAY FARES.—The London and North-Western, the Great Western, and the Midland, and other great railway companies, have simultaneously (says the *Birmingham Post*) made a great increase in the railway fares of first and second-class passengers taking return tickets. The increase dates from Saturday last, June 1, and amounts to about one-sixth of a single fare, or one-ninth of the sum hitherto charged for the double journey.

Parliamentary Proceedings.

HOUSE OF LORDS.

On Friday, Lord DERBY, in reply to Lord Clanricarde, explained the present position of the correspondence with the Spanish Government in respect to the Tornado case, and stated that a new trial on the merits would take place before the Superior Court.

Earl RUSSELL gave notice that on the 24th of June he would move an address to the Crown upon the subject of the revenues of the Irish Church, and placed the terms of his motion on the table of the House. The following is the motion of which he has given notice:—"That an humble address be presented to her Majesty, praying that her Majesty will be graciously pleased to give directions that by the operation of a commission, or otherwise, full and accurate information be procured as to the amount and nature of the property and revenues of the Established Church in Ireland, and as to the means of rendering that property more productive."

In reply to Lord Walsingham, the Duke of MARLBOROUGH said many cases of cattle-disease had appeared in London lately, but after conference with the metropolitan authorities, he hoped that sufficient measures had been adopted to prevent the extension of the evil.

Lord KIMBERLEY moved the second reading of the Offices and Oaths Bill, which had received the sanction of the other House, and the provisions of which he regarded as inoffensive to Protestants, while they were remedial to Roman Catholics, by placing them upon the same footing in Ireland as they possessed in England. Lord COURTOWN, objecting to the bill as a step towards the recognition of the Roman Catholic Church, moved that the second reading be deferred for six months. Lord ELLENBOROUGH, although not offering any specific objection to the bill, yet opposed it as a departure from the compact agreed to on the passing of the Emancipation Act. Lord DERBY advised that the bill should be read a second time upon the understanding that the committee should not be taken until after the Oaths Commission had reported. This suggestion having been adopted, the bill was read a second time.

The Transubstantiation, &c., Declaration Abolition Bill was also read a second time, after a brief discussion, upon a similar understanding.

The sitting was closed at twenty minutes past seven o'clock.

On Monday there was a long conversation relative to the suggested removal of the cavalry barracks at Knightsbridge.

BUNHILL-FIELDS BURIAL-GROUND BILL.

The Earl of SHAFTESBURY, in moving the second reading of this bill, said Bunhill-fields, which occupied a space of about four acres in Finsbury, would fall into the hands of the Ecclesiastical Commissioners in the course of the present year, and the bill before the House proposed to sanction an arrangement which had been entered into between the Ecclesiastical Commissioners and the Corporation of London, by which it was proposed, in order to preserve the site of this celebrated burial-ground as an open space and as an historical record, to transfer the management of the property from the former to the latter body, subject to certain conditions calculated to secure the interests of the public; the Ecclesiastical Commissioners reserving to themselves power of resuming the management if they should think fit. The property had been held for the last 200 or 300 years under lease by the Corporation of London, who had granted a sub-lease of it to the Dissenting body. During that period no less than 120,000 bodies had been interred in the property, and among other celebrated personages who had been buried there were Defoe, Bunyan, Lieutenant-General Fleetwood, son-in-law to Cromwell; Dr. Isaac Watts; Ritson, the antiquary; John Horne Tooke; Dr. John Owen, chaplain to Cromwell; Dr. Gordon; the Rev. Dr. Neal, the author of the "History of the Puritans"; Dr. Gill, and Dr. Nathaniel Lardner. He begged to move the second reading of the bill, which was agreed to.

INCREASE OF THE EPISCOPATE.

Upon the report of the Increase of the Episcopate Bill, a discussion arose upon clause 2, referring to the salaries of the new bishops, which Lord LYTTLETON proposed to omit, and to which Lord DERBY assented, but upon a division the clause was retained by 48 votes against 36.

The clause relating to the appointment of suffragan bishops provoked considerable discussion, Lord ELLENBOROUGH objecting to the creation of an unlimited number of temporary bishops, who would become moveable dummies, and Lord SHAFTESBURY doubting whether the provision would not tend to the growth of free churches by the existence of a number of clergymen who had been consecrated suffragan bishops, and had ceased to hold the office to which they had been originally appointed. The Bishop of CARLISLE took exception to the clause as giving encouragement to a plan of creating numerous minor sees. Lords LYTTLETON and CRANWORTH thought the words of the clause were sufficient to prevent the suggested evils, as the consent of her Majesty was requisite for the appointment of suffragan bishops. Upon a division, the clause was rejected by 23 to 20 votes.

The sitting was closed at a quarter to eight o'clock.

HOUSE OF COMMONS.

THE COUNT-OUT.

At the day sitting on Wednesday, the count-out of the preceding evening was the subject of a warm colloquy. Colonel FRENCH complained of it, attributing it not to the Government, but to the private members, who stood at the doors preventing others coming in. Major KNOX explained that he had been the prime mover, and, disclaiming all desire to interfere with the new arrangement, justified it as the legitimate exercise of the privilege of a private member to prevent an obnoxious motion coming on. His object was to prevent the nomination of an unfair Committee on the Ecclesiastical Titles Bill in a thin House. Mr. DENMAN, whose bill for the repeal of the attorneys' certificate duty was thrown over by the "count," condemned it as a factious and unreasonable course, and a "gross abuse" of the privilege, and Sir H. EDWARDS called attention to the fact that the chief members of the Government were present, while the Opposition benches were vacant. Mr. KNATCHBULL-HUGHESSEN denied this, and asserted that the majority present were on the Opposition side. Mr. HARDY said that the Government had done their best to make a House, and hoped that it would not occur again.

COLLEGE FELLOWSHIPS.

Mr. FAWCETT, in moving the second reading of this bill, said that though the measure was important it was simple. It confined itself to seeking the repeal of an old statute which rendered it necessary for every Fellow of a College to make a declaration of conformity with the Church of England. The bill was permissive; it would only take effect in such colleges as liked to bring it into operation. He did not say it was asked for by the majority of the colleges; but very many Fellows of both Oxford and Cambridge had petitioned in its favour and among those who had so petitioned were some of the most distinguished men of the two Universities. He hoped the Liberals of the day would not be satisfied with the comparatively worthless terms which would allow Dissenters to take degrees, but would not give them opportunities of enjoying the highest honours of the Universities. If it were true that the majority of the University was against the bill, they would have the power of limiting its operation. All that its advocates said was that if a large college like Trinity, or two or three smaller ones, knew of a student taking a degree whom it would be advantageous to retain as a Fellow as either a classical or a mathematical teacher, the colleges ought to have the right of electing him if they wished, and no doubt two or three colleges would be prepared to try the experiment. He was willing to be satisfied by this permissive operation of the bill. Some asked why those who were not members of the Church of England did not establish a University of their own. Nothing could be more mischievous, even if it were possible, than the establishment of a sectarian University, while if those who differed in religion were brought more into contact less Christian energy would be wasted in disputes upon barren subjects. Apart from the money it would require to establish a University—and there was 20,000,000*l.* worth of property at Oxford and Cambridge—money could not purchase or create the associations surrounding those we possessed. Would it not exercise a conservative influence of the highest kind to have in our midst two institutions where men could learn that the thing most cherished was truth, and to bring the country more and more under the influences of these institutions? Under the operation of the bill he believed the Universities would confer, compared with the past, still greater and more important benefits on the truest interests of the nation.

Mr. MORRISON, as an Oxford man, seconded the motion. In the advance we were making towards democracy it seemed to him a most conservative measure to afford an outlet by the means of University endowments to those who possessed great talents and did not belong to the Church.

Mr. SELWYN moved the rejection of the bill, arguing the question on the ground of the rights of property and the security of religious education. The endowments of the colleges, he urged, had been conferred on them to maintain the religious education of the Church of England. The argument that many of the endowments dated from a period prior to the Reformation would apply equally to all the endowments of the Church of England, and might be adduced in favour of their transfer to the Church of Rome. That argument, however, was not in any way applicable to the numerous endowments which had been made since the Reformation. Even the Dissenters themselves had been obliged to take with regard to their own educational establishments a similar course to that adopted by the colleges at Oxford and Cambridge. Dr. Priestly and Robert Hall, two distinguished Nonconformist divines, had distinctly borne testimony to the necessity of providing for religious unity in the governing body of educational institutions. Indeed, the Dissenters had endeavoured to obviate the difficulty by requiring in their trust-deeds the very same species of religious tests to which the Universities had resorted, and he, therefore, appealed to hon. gentlemen opposite to extend to the Church of England the same protection which they required for their own institutions, because if the change now proposed were brought about, a similar proposal would doubtless be made, at some future time, with regard to Dissenting establishments. He denied that there was anything but a noisy and restless minority of the residents in favour of the measure, and that any of the colleges

were ready to adopt it. On the contrary, the vast majority of the official residents as well as of the non-residents of the clerical, legal, and medical professions were strongly opposed to it. Admitting that the opinion of the colleges must be overborne if it could be shown that the bill involved a question of right or justice, he denied that there was any grievance or injustice in the position of the Dissenters in reference to the colleges. All the educational advantages were open to them—they could take degrees, and, denying that the Fellowships were prizes, he insisted that it would be better, if it were desired to offer prizes to Dissenters, that some part of the revenues of the colleges should be directly devoted for this purpose rather than by introducing discord into the governing bodies. In the colleges there were many offices which depended upon seniority—the office of dean, for example—and if this bill became law that office might devolve upon a Roman Catholic, or a Jew, or an infidel. He asked them to look upon this as a question as to the preservation of all that was essential for maintaining the basis of religious teaching, and he hoped, therefore, that they would reject this bill as being at once uncalled for and dangerous and novel. (Hear, hear.) In conclusion, he moved that the bill be read a second time this day six months.

Mr. GOSSET was of opinion that the Dissenters were exposed to no hardship whatever under the existing system. It might just as well be argued that Nonconformist divines ought to be made bishops, as that a Dissenter should hold a fellowship, the duties of which office he would be unable to discharge. ("Hear, hear," and a cry of "No, No.") And surely it was only fair to pay some little attention to the wishes of the colleges themselves in reference to this matter. The governing bodies were composed of persons who had devoted their whole time to the promotion of the welfare of their colleges, and the House ought, therefore, to pay some deference to their opinions. He might mention that though the University of Sydney was nonsectarian, yet the colleges connected with it were strictly sectarian, and it was found there by experience that the young men were best taught and trained by teachers of the same religious denominations to which they respectively belonged.

Mr. P. URQUHART denied that Fellows were expected to superintend the education of the college.

Sir W. HEATHCOTE thought it was hardly right to propose the admission of Protestant Dissenters, and at the same time, because they disliked them theologically, to exclude Roman Catholics.

Mr. FAWCETT was not aware that the bill did exclude Roman Catholics.

Sir W. HEATHCOTE said that at all events the bill did not remove the existing exclusion.

Mr. FAWCETT quite thought that by the bill Roman Catholics would be placed in the same position as Protestant Dissenters. If that were not so, he would alter the bill in committee.

Sir W. HEATHCOTE said, in that case his argument so far would fall to the ground, but, at any rate, it was impossible to contend that any antecedent claim to these University endowments existed in the case of Dissenters. If Parliament legislated at all upon this question, it must do so as a matter of policy, and decide that the exclusive possession of these endowments for Church purposes should cease. He did not wish to use strong language, but in that case it was worth considering whether the form had better not be direct confiscation—whether it would not be better to apply some of the revenues of the existing colleges to the support of Nonconformist colleges, rather than mix up Churchmen and Dissenters in the same college. This was the deliberate opinion of many eminent persons connected with the University.

Mr. Sergeant GASLER said that hon. gentlemen opposite supposed that the Universities were mere nurseries for the education of clergymen instead of being places for the advancement of education with property which might be applied for that object as Parliament saw fit. At one moment you heard it said, "Why, you will swamp the Universities with Dissenters"; on the other hand, the hon. baronet (Sir W. Heathcote) said that few Dissenters would be admitted, though he still argued the question as one of life and death to the University. (Hear.)

Mr. GLADSTONE said he was unable to vote for the second reading of the bill. It was true that in some cases duties were attached to fellowships, but that was not the general rule, and at Cambridge, and still more at Oxford, the obtaining of a fellowship was the crowning of the university career. He agreed with Mr. Selwyn that the education of the clergy was an important element in the case. He did not think that the clergy ought to be educated in an institution where they would not mix with other classes of society. There might be some who looked forward to what they deemed halcyon days, when a clergyman was to deliver weekly from the pulpit, to whoever might choose to hear, whatever he might choose to teach, leaving it pretty much to accident what might be the lot of those whom they might think fortunate, but who, he should think, would in the great majority of cases be unfortunate parishioners. (Hear, hear.) Now, he trusted that the Church of England would continue to be, as it had been, a tolerant and liberal Church; yet tolerance and liberality within its own borders must have limits, and the clergy of that, as of other religious persuasions, must be trained in distinct adhesion to a positive and intelligent system if they were to discharge their duties with honour to themselves and satisfaction to the community. (Hear, hear.) Now it appeared to him that, while it was desirable that this subject should be legislated on in a satisfactory and effectual manner, no legislation would be effectual which did not show a due regard to the clergy within the universities with reference to their

future profession, and the security it was desirable to give for the general maintenance of religious education. It might be said that they ought to trust to the fact that the members of the Church of England would form the large majority of those who now or at any probable period would avail themselves of the privileges of the universities, and that in that majority lay their security. He did not deny that there was some force in that; but when he considered what education was, and how essential it was that those who trusted their children to the Universities for training should know clearly and positively, with respect to the most vital matters, on what principles they were to be trained, they had a right to ask from Parliament a much more definite and distinct explanation of the nature of the education and principles by which they were to be guided than could be given by trusting to the proportions into which the religious communities might be divided within the Universities themselves. Another point which had been urged with great force by his hon. friend, and which greatly influenced his own mind in the vote he should give, was this—that the religious question with regard to the Universities ought to be dealt with as a whole. There was, in his opinion, no reason whatever for severing one portion of this question from another, and with respect to that important point he must, with great respect, express his dissent from his hon. and learned friend the member for Exeter. It might be quite right that Parliament should interfere from time to time upon sufficient occasion for the purpose of altering the state of the Universities. But it could not be right or politic with reference to places of education, which should as little and as rarely as possible be disturbed from without, that questions of this kind should be dealt with piecemeal, and that small changes should from time to time be proposed, intended—though he did not mean to say his hon. and learned friend had that intention—or calculated to be followed up by other tentative efforts. (Hear, hear.) It was only fair to the Universities that what Parliament thought fit to be done should be done in a complete and intelligible form, and in such a manner that when the Act should receive the assent of the Sovereign the matter might be dismissed for a lengthened period, and the Universities left to prosecute their functions in peace and tranquillity. (Hear, hear.) His second difficulty with regard to his hon. friend's bill was this—that he held that the principles upon which the relations of the different religious communities should be regulated ought to be determined by Parliament. (Hear, hear.) He was not prepared to delegate to those who might for the moment be the recipients of the bounty of the founders, to the persons charged with the duties of education even when assisted by the visitors, or to whatever bodies might be entitled to take part in the alteration of the statutes, the most vital of all vital and fundamental considerations with respect to the administration of their trusts. (Hear, hear.) The third point upon which there appeared to be some difference of opinion in the House was with respect to Roman Catholics. His objection upon that ground was that the bill would be unequal in its operation, and that while it would attach no religious limitation whatever to Protestant Nonconformists—[Mr. Bouverie: For a Fellowship]—it would exclude Roman Catholics. ("No, no!" from Mr. Bouverie.) It appeared to him that that would be the operation of the bill as it stood. He went on to show that the provisions of the Act of Indemnity would not apply in this case; and concluded—He was not there to set up a special claim for Roman Catholics; he did not think it could be made good; but the exclusion would appear more invidious in this case when other denominations were admitted.

Mr. BERESFORD HOPE said that if the Nonconformists, with that liberality by which they were distinguished, chose to raise a capital sum, they might create endowments which should be absolutely at their own disposal. It would hardly be contended that the Nonconformists would be entitled to come to that House for redress simply because they were excluded from the government of the colleges, for as long as there was dogmatic teaching that exclusion was absolutely necessary. What would be the practical working of the bill if it were to pass? It would be this—that if a certain number of colleges in Oxford and Cambridge were to throw open their fellowships, instead of being as now the reward of academic merit, they would become the subject of electioneering squabbles, the numbers on each side would be calculated, and purity of election would be most certainly vitiated. It would be utterly impossible to throw the Universities open without making them arenas of contention, which would be totally opposed to the spirit of their institution.

Mr. CARDWELL felt it his duty to support the second reading of the bill. (Cheers.) Answering especially Mr. Gladstone, he pointed out that the object of those agitating this matter was to establish a free University (which was effected by Mr. Coleridge's bill), and within it colleges of different denominations, and he urged that but few colleges would take advantage of the bill, and then it would make but little difference in the religious teaching of the University. The present system at Oxford, at least, did not secure uniformity in the governing bodies. His right hon. friend the member for South Lancashire had contended that it was of the utmost importance to retain the principle of religious training for those who were preparing for the ministry of the Church of England. They all shared in that feeling. But did anybody believe if this bill were passed that any large proportion of the colleges would so alter their statutes as to make it difficult for candidates for the ministry of the Church of England to obtain that religious training which

they required? There would be no want of colleges for the exclusive education of ministers of the Church of England.

Mr. HARDY maintained that the principles on which the bill was supported led to the confiscation of all endowments. Its object was understated when it was represented as being the removal of restrictions. There were colleges that had always relied upon the existing Act of Parliament, and had never thought it necessary in their statutes to enact the things which existed in the laws by which they were governed. To such institutions, therefore, the passing of the bill would deal out a serious injustice. With regard to the bill being merely permissive, he warned the House that it would be sure to be followed by a compulsory measure; for under a permissive bill complaints of grievances would be certain to arise from the refusal of colleges to admit Dissenters to fellowships. He had always held, and he believed he should always continue to hold, that, at least in the governing body of any system of education, there must be men of one mind religiously, or there would be no sound education. (Hear, hear.) This principle had hitherto been recognised in our schools and colleges; and, indeed, the tendency of men's minds against the system which philosophers were trying to enforce was so strong that even in Ireland the deep religious sentiment of men of whatever creed was continually struggling against what they felt to be trammels, although they were represented as the silken strings of liberty. Everywhere the deep sense of religion implanted in the human heart rebelled against these miserable philosophers—(loud cheers)—who never appeared to him to give anything out of their own pockets for the furtherance of their views. ("Oh!" and cheers.) Let hon. members who cried "Oh!" point him to any foundations for secular instruction to compare with the triumphs of the religious or denominational sentiment. They might try to eradicate that sentiment, but he believed that it would prevail against all attempts to trammel our schools or colleges. Believing, then, that this bill was a step in the worst direction, and that the intention of its proposer, however qualified by the caution and prudence of his right hon. friend opposite (Mr. Cardwell), was to degrade the colleges from religious into secular institutions, he trusted the House would resist this and all kindred attempts to destroy the religious education of the country, and to place education on a purely secular basis. (Cheers.)

Mr. BOWYER, after replying to the doubt expressed by Mr. Gladstone in regard to the position of Roman Catholics, denied that the bill was an attack on the liberty of the colleges or an interference with the religious character of their education, and asked what security this declaration was that the Fellows would always continue of the same religious opinions. The real security for the connection of the colleges with the Church of England was the clauses requiring the chapel services to be in accordance with the Liturgy, and the head of the colleges to take the tests. He urged, in conclusion, that they should be ready to believe, as he did, that if these gentlemen (Nonconformists) came to the Universities in such numbers, as they were very likely to do if fellowships were thrown open, and if they won these emoluments in fair competition, the Church of England was much more likely to make an inroad upon the body of Protestant Nonconformists or Roman Catholics than the latter were to make an inroad on the Church of England. (Cheers.)

Mr. HENLEY opposed the bill, as an act of confiscation for the benefit of persons with a large share of intellect, but little honesty.

Mr. FAWCETT, in replying, stated that with regard to the bearing of the bill on Roman Catholics, he had asked the right hon. member for Limerick (Mr. Monsell) to investigate the matter, and had promised him to introduce in committee, if necessary, a clause which would satisfy him and his co-religionists. As to the stress laid on the fact that the majority at the Universities had petitioned against the measure, it should be remembered that they had opposed every step which had been taken for the removal of religious disabilities. The petition in its favour had, however, been signed by a majority of the tutors and assistant-tutors of Trinity College, who would, doubtless, feel complimented at having been described by the hon. member for the University (Mr. Selwyn) as a noisy and restless minority. (A laugh.) He had been taunted with the small dimensions of the bill, but, small as it was, it perfectly satisfied him, and he believed would also satisfy those friends of unsectarian education who agreed with him.

The House divided, with the following result:—

For the second reading	200
Against it	156

Majority 44

The announcement of the numbers was received with some cheering.

The bill for the education of the poor was postponed by Mr. H. BRUCE till the 10th of July.

On the second reading of Mr. Denman's Attorneys', &c., Certificate Duty Bill, a motion made to adjourn the debate was defeated by 132 to 91; but Mr. AYRTON spoke against the bill until a quarter before six, when it was adjourned by the rule of the House. The House adjourned at a few minutes before six o'clock.

On Thursday, in reply to Mr. Bromley, Mr. HARDY said that the subject of the rating of charities and schools was under consideration, but that he was able to give no promise at present as to a bill.

THE FOUR CONDEMNED BOROUGHS.

The House resumed the consideration of the bill in Committee—commencing with Part II., the Redistribution of Seats. The first clause in this portion

of the bill is clause 8, which disfranchises the four peccant boroughs. The CHANCELLOR of the EXCHEQUER proposed to postpone this clause for the purpose of printing a preamble which he wished to prefix to the clause, reciting the reasons for the disfranchisement. A long conversation followed on the convenience of this course, in the course of which Mr. BAIGHT, eliciting very decided expressions of dissent, suggested that the bill should be cut in two; so that the franchise part might be sent to the Lords at once, and the redistribution scheme discussed with sufficient deliberation to make it satisfactory and a bar to future agitation. Ultimately the CHANCELLOR of the EXCHEQUER withdrew his motion for postponement, and having read his preamble, which set out the proceedings of the committees and commissions, moved that it be prefixed to this clause. On this various amendments were proposed. Sir GEORGE BOWYER wished to strike the clause out altogether. Mr. H. BAILLIE suggested the suspension of the writs for twenty-five or thirty years. Other members had amendments to strike out one or other of the places named from the clause. In the course of the discussion, Mr. GLADSTONE insisted upon the necessity for punishing the corruption of the places named, while Mr. BAIGHT protested against punishing the innocent along with the guilty, as would be done if the boroughs were wholly disfranchised. A motion to omit Yarmouth from the clause was negatived, and then on a division the recital proposed by the Chancellor of the Exchequer was added to the clause by 325 votes to 49. Colonel WILSON PATTEN then moved that in the cases of Lancaster and Yarmouth the punishment be limited to the suspension of the writs for a certain period, which he fixed at ten or fifteen years; but which Mr. GLADSTONE thought ought to be twenty years at least, so that the whole personnel of the electoral body might be changed, and the Marquis of HARTINGTON said was too long at ten. Mr. GLADSTONE hoped if this mode of punishment found favour with the House that it would be extended to Reigate; and Lord CRANBORNE put in the claim of Totnes for equal treatment. A long conversation followed, in which total disfranchisement was advocated, by Mr. AYRTON, Sir R. KNIGHTLEY, Mr. OUBITT, Mr. R. GURNEY, the Solicitor-General, and Mr. CARDWELL. Sir G. BOWYER recommended personal disfranchisement. Mr. READ objected, as a member for Norfolk, to the importation of the corrupt electors of Great Yarmouth into the county franchise, Mr. WYLD recommended the ballot, and Mr. DILLWYN urged that the punishment of electors only must raise a doubt as to the sincerity of the House. The CHANCELLOR of the EXCHEQUER repeated his conviction that the clause embodied the right policy. On a division the amendment was rejected by 159 to 87, and clause 8 was agreed to in its integrity.

THE REPRESENTATION OF MINORITIES.

On clause 9, which deprives a certain number of boroughs of one member each,

Mr. MILL moved the first of a series of amendments, designed to carry out Mr. Haro's plan of representation. Its effect was that "every constituency shall return one member for every quota of its registered electors actually voting at any election, such quota to be obtained by dividing the total number of votes polled throughout the kingdom at the same election by 658; and if the quotient be fractional, the next integral number, with a proviso that when the number of votes given by any constituency shall not equal such quota, it may be completed by votes given by persons duly qualified as electors in any other part of the United Kingdom; and the candidate who shall have obtained such quota may be returned as member for the said constituency if he shall have a majority of the votes given either orally or by voting papers, which may state a succession of names in case those in priority have obtained the quota." He argued that at present the representation was imperfect and insufficient, inasmuch as there was a great minority who were not represented at all. They were as completely blotted out as if they were expressly disfranchised. The apprehended evil of democracy was that particular classes would swamp the others, but under this plan that could not happen, for no considerable minority would remain unrepresented. In that way it would have a conservative effect. It would also have a democratic effect, because every man would be represented, which at present was not the case; for how could an elector be said to be represented by a man against whom he had voted? Without some plan of the kind, it was impossible to have a representative system applicable to the exigencies of modern society.

The speech of the hon. member, as he proceeded to expound the proposal, was treated with great intimation on the part of a certain section of the House, and this circumstance brought down an indignant rebuke from Lord CRANBORNE, who entered his earnest protest against the mode in which gentlemen seemed inclined to treat everything that deviated from the beaten track. As to the scheme of the hon. member for Westminster, everybody knew instinctively that it had no chance of success, for it was not of our atmosphere and did not belong to us. He could not agree, however, that because it was not likely to become law, it was not a fit thing for the representatives of the people in that House to discuss. There was no doubt that we were in danger in this country of drifting into a nomination system carried on by local caucuses; but he apprehended that even if the proposed remedy were likely to be effectual, it was impracticable. In concluding, the noble lord expressed a hope that the gentlemen seated round him would make a study of Mr. Mill's eloquent and thoughtful speech.

The debate which followed was conducted in a very disorderly manner, the speakers who took part in it

being Mr. MORRISON, Mr. B. HOPE, Mr. SERJEANT GASELEE, Mr. GRANT DUFF, and Mr. FORT; but the criticisms were of a very superficial character, the Committee being in no temper for philosophical disquisitions. So far as any opinion of Mr. Mill's scheme was expressed, however, there seemed to be a pretty general agreement that although the theory and object were commendable, the machinery was complicated and its working impracticable. Eventually Mr. GRANT DUFF, who warmly thanked Lord CRANBORNE for his generous interposition and the sentiments he had uttered, appealed to Mr. MILL not to divide the Committee, but to withdraw his amendment; which the hon. member subsequently consented to do.

The CHANCELLOR of the EXCHEQUER said that he had been anxious to give the hon. member for Westminster the fullest opportunity to bring his scheme before the House; and as they had now arrived at too late an hour to discuss the clause in the bill, he proposed that the Chairman should report progress. The House then resumed.

ECCLESIASTICAL TITLES ACT.

On the motion for appointing a committee on the Ecclesiastical Titles and Roman Catholic Relief Acts, Colonel GILPIN, seconded by Major KNOX, moved that the committee be appointed that day six months; and Lord NAAS, in answer to an interrogatory from Mr. C. FORTESCUE, explained that Mr. M'Evoy's bill had been introduced without consultation with the Government; but, the House having sanctioned the first reading of the bill, they were of opinion that the subject would be most dispassionately considered by its reference to a select committee. On a division the appointment of the committee was carried by 69 to 42. A long dispute followed on the composition of the committee, and after one motion for adjournment had been defeated by 70 to 39, the debate was ultimately adjourned.

The House adjourned at a few minutes to two o'clock.

DISFRANCHISEMENT.

On Friday the House sat at two o'clock, and proceeded with the committee on the Reform Bill, resuming at clause 9, which deprives a certain number of boroughs of one member each, on which

Mr. LAING proposed an elaborate counter-scheme of redistribution. His starting point and foundation is the partial disfranchisement of all boroughs under 10,000 population, returning two members, of which there are 38, and the grouping of 14 very very small boroughs. These two operations yield 46 seats, which, added to the seven seats confiscated on Thursday night, give 52 seats for redistribution. These Mr. Laing proposed to give in this proportion—24 to boroughs, 26 to counties, and 1 to the University of London, leaving a margin of one for contingencies. The 24 borough seats go in this way—six in giving a third member to six towns over 150,000 population—viz., Birmingham, Bristol, Leeds, Liverpool, Manchester, and Sheffield; four in giving a second member to towns over 50,000—viz., Birkenhead, Merthyr Tydvil, Salford, and Swansea; and the remaining fourteen exactly in the mode proposed by the bill—viz., 12 to new boroughs and two to a new division of the Tower Hamlets. The other 26 seats are expended in giving a third seat to all counties or divisions over 150,000 population. Comparing his scheme with the Government bill—Mr. Laing pointed out that besides the limited application of the principle of grouping to 14 boroughs—it partially disfranchised 15 more boroughs—six of between 7,000 and 10,000 and nine between 8,000 and 10,000; and its superiority consisted in this, that it transferred 20 more members from small boroughs of an aggregate population of 158,000 to eight towns of 1,830,000 population and 18 counties of 3,800,000 not touched by the bill. Having vindicated at some length the principles on which he had selected the lines of population both for enfranchisement and disfranchisement, Mr. Laing expressed a strong opinion in favour of some scheme of voting in three-cornered constituencies which would secure the representation of considerable minorities, and intimated that if the principle of his plan were adopted he would leave the arrangement of the schedules in the hands of the Government.

Mr. B. COCHRANE (Honiton), leading, as he said, a forlorn hope in defence of the small boroughs, argued in favour of increasing the aggregate numbers of the House, in preference to disfranchising pure and innocent boroughs. Mr. SERJEANT GASELEE bitterly complained that Mr. Laing had "filched" his plan from him, and insisted that all boroughs under 5,000 ought to be totally disfranchised, and one member taken from all boroughs under 10,000.

Mr. NEWDEGATE strongly supported Mr. Laing's plan. Mr. GOLDNEY (Chippenham) insisted that the disfranchisement of the bill was ample for the necessities of the time, and Mr. SAMUDA (Tavistock) strongly condemned the disturbing tendencies of Mr. Laing's scheme.

Sir G. GREY, without committing himself to all the details of Mr. Laing's plan, supported his proposal to draw the line at 10,000 population, as that would produce a considerable fund to be disposed of, and, among other things, would enable the Government to increase the representation of Scotland without adding to the numbers of the House—a very inconvenient precedent—and to increase the county representation.

The CHANCELLOR of the EXCHEQUER asserted that numbers never had been taken as the basis for the distribution of seats, and that if adopted it would be destructive to the varied character of the representation. The Government in framing this scheme had acted first on the principle of providing for existing

wants, of giving members to towns which had sprung into importance since 1832 which were unrepresented—and at the same time of sustaining the relative strength of the county representation, and to go beyond these safe and prudent principles—which the bill applied practically, as far as was possible under present circumstances—would lead to serious difficulties. To disfranchise was easy, but the difficulty commenced when you come to enfranchise. Mr. Laing, to dispose of his large fund, was forced to accumulate representation—a new and doubtful course, which the House ought not to accept, unless it were prepared to adopt some of the numerous schemes suggested for securing the representation of minorities. Mr. Disraeli discussed these, expressing a decided opinion that if there was to be a large increase of members it would be better that places should be represented by one than by three members, and asserting that the opinion of the aggregate minority was represented under our present system, and that to strive for the representation of local minorities would end inevitably in securing a feeble executive. He disbelieved utterly in the probability of a future agitation if they gave members to every place of sufficient importance, as the bill proposed, at present unrepresented. The franchise was now settled on a basis which, no doubt, would prove lasting, but periodically great towns would spring up which must be admitted to representation, and on that ground he pressed on the House not to go beyond the policy of providing merely for the wants of the moment, outside of which there was no resting-place but electoral districts.

Mr. GLADSTONE, after expressing his regret that the Government had not accepted Mr. Laing's principle, discussed Mr. Disraeli's arguments, pointing out that accumulation of representatives did not necessarily mean uniform constituencies—as there was the alternative of division, and that his remarks on anomalies were a simple reproduction of the arguments of 1832—that as all anomalies could not be swept away it was useless to touch any of them, and replied to them that it was by such a mitigation as this of the most striking anomalies that discontent was allayed and agitation prevented. He dissented altogether from Mr. Disraeli's preference for one member rather than three, warned the Scotch members that their best and perhaps their only chance of getting the seven additional representatives was by voting for this more extended plan, and urged that the country would be dissatisfied if the House did not deal with this part of the bill as courageously as with the franchise.

Mr. B. JOHNSTONE exhorted the Government to make the end of their bill worthy of the beginning; and Mr. H. SHYMOUR (Poole) suggested that the population should be ascertained not by the census of 1861 but by contemporaneous Poor-law returns, by which he expected that Poole, which was a rising town, would escape.

The first of Mr. Laing's amendments, that all boroughs under 10,000 population should only return only one member for the future, was then put by the CHAIRMAN, who declared that the "Ayes" had it. There was a pretty general cry of "Agreed" from the benches on the Government side. But a few voices in the neighbourhood of the bar having cried "No," a division took place, when the numbers were—

For the amendment	306
Against it	179
Majority	127

The Committee was then adjourned until Monday.

QUEEN'S UNIVERSITY IN IRELAND.

At the evening sitting, Mr. C. FORTESCUE, in calling attention to the present condition of the Queen's University in Ireland, recapitulated in detail the circumstances which led to the establishment of the colleges and the University, the reasons why the Roman Catholics were dissatisfied with those institutions, the motives which induced the late Government to grant a supplemental charter to the University (which they had intended to accompany by legislation), the proceedings in Convocation repudiating the acceptance of that charter by the Senate, and the subsequent legal proceedings, in the course of which the Master of the Rolls had expressed an opinion against the power of the Senate to accept it. Depicting next the difficulties under which this state of things placed the University, he insisted that the Government ought to interpose either by sanctioning and completing the scheme of the late Government, or by providing something better.

Lord NAAS, in reply, went through the same history, and intimated that the Government had taken only a ministerial part in the matter, and before taking action would wait until the ordinary tribunals had decided the validity of the Charter. But he acknowledged it to be the duty of the Government to make University education more acceptable to the people of Ireland.

The claims of the Catholic University to a charter were advocated by Mr. O'REILLY and The O'DONOGHUE; and after some remarks from Mr. ACLAND in the same sense.

Mr. LOWE, after a warm eulogy on the wise and statesmanlike policy which had founded the Queen's Colleges—the desire to bring up Irish youths of different religious persuasions in peace and harmony together—maintained that up to the mischievous interference of the late Government, these colleges, notwithstanding the ban of the Roman Catholic prelates, had succeeded, whereas the Roman Catholic University had been a conspicuous failure. He, too, in his turn narrated the history of the supplemental charter, accusing the late Government of a breach of faith in passing it without taking the opinion of Parliament, and of packing the Senate to procure its acceptance, and, in vigorous language, denounced

their attempt to set aside the system of united education and to hand Irish education over to bigotry and intolerance.

Mr. GLADSTONE warmly repudiated Mr. Lowe's charges both of breach of faith and of a design to reverse the mixed system of education, professing himself as warm a supporter as ever of the Queen's Colleges, which had not failed, though there was a considerable section of the Irish people whose wants they did not meet. The steps contemplated by the late Government went simply to assimilate the system in Ireland in that in England—to extend the benefits and honours of University education to those who were educated in denominational colleges, and he threw back the charges of intolerance and bigotry on those who would force a large portion of the Irish people into a system to which they entertained conscientious objections.

LONDON UNIVERSITY.

The House went into Committee of Supply. A vote of 15,000*l.* to complete the sum necessary for the adaptation of Burlington House to the occupation of various learned societies was agreed to. On the vote of 20,000*l.* for the new buildings for the University of London, a resolution moved by Mr. LAYARD, condemning the two designs exhibited for these buildings, was carried by 52 to 46.

Some other business was disposed of, and the House adjourned at a quarter past two o'clock.

On Monday, in reply to a question put by Mr. D. Griffith, Mr. HARDY said it seemed to him that it would not in any way conduce to the public benefit if the names of the Commissioners to inquire into the conduct of Church services were laid upon the table of the House for discussion. (Cheers.)

Lord STANLEY stated, in reply to a question from Mr. AKROYD, that the negotiations with the Portuguese Government for a treaty of commerce, which had been broken off, have been renewed, and that the Portuguese Government have made certain offers which are now under the consideration of the Board of Trade. He further stated, in reply to Mr. LAYARD, that representations had been made to him, which he feared were too well founded, of gross outrages having been committed on the Jews in the Danubian Principalities, and he had telegraphed to the consul-general to ask the Government of the Principalities to take measures for their protection.

The CHANCELLOR of the EXCHEQUER, in reply to Mr. MONCRIEFF, stated that though the Scotch Reform Bill stood on the orders for Thursday, he intended to adhere to the determination he had already expressed, not to proceed with the Scotch bill till the English bill was out of committee.

THE REFORM BILL.—DISFRANCHISEMENT.

The committee on the Reform Bill was resumed at clause 9, on which Mr. Serjeant GASELEE proposed to add to Mr. Laing's amendment, carried on Friday, a further amendment totally disfranchising all boroughs under 5,000 population. These, he explained, are ten in number, and with an aggregate population of 39,704, and 2,874 voters, they at present return fifteen members; though, as five of these had been confiscated from five towns returning two members on Friday, only ten new seats would be placed at the disposal of the Government. Mr. GOLDSMID (Honiton) argued in favour of small boroughs. Mr. SCHREIBER proposed that the towns under 5,000 population now returning two members should be deprived of one member only. Mr. CARDWELL, in supporting Serjeant Gaselee's amendment, quoted from the census returns to show that all the boroughs against which it was directed were decaying, and urged that as the vote of Friday had raised the line in the Act of 1832 at which two members began from 4,000 to 10,000, so now the House ought to raise the line of total disfranchisement from 2,000 to 5,000. The use and value of small boroughs were enforced by Sir L. Palk (North Devon), Mr. J. Hardy (Dartmouth), Mr. R. Neville-Grenville (West Somerset), Captain Hayter (Wells), and Mr. Harvey (Thetford). Mr. SMOLLETT supported the amendment, in the hope that it would lead to the recasting of the whole scheme of redistribution.

Mr. LAING pointed out that as fifty-five seats at least would be needed for the adequate representation of the counties and the unrepresented towns and for the addition of the Scotch representation, and forty-five only had been obtained by his amendment, it was a choice between grouping and the total disfranchisement of these ten boroughs.

The CHANCELLOR of the EXCHEQUER said that the prime objection to this amendment was that these small boroughs were, in fact, a compensation for the inadequate direct representation of the counties, and he warned the committee that if it adopted this amendment, it must be prepared to redress the balance in favour of the counties. The forty-five seats provided by Mr. Laing's amendment could no doubt be fairly and satisfactorily disposed of, but if more were needed they might be obtained in other modes, grouping, for instance, without resorting to complete extinction. He strenuously opposed the amendment.

Mr. GLADSTONE argued that the acceptance of the amendment would simply decide that the privilege of sole representation should not be continued to these boroughs; it would still remain open to consider whether they should have a share in returning a member. He regarded the amendment as a natural supplement to the vote of Friday, and indispensable to a permanent settlement of Reform.

After some observations from Mr. NEWDEGATE, the amendment was rejected by a majority of 52—269 to 217.

Captain HAYTER next moved that the population of all the boroughs semi-disfranchised by Schedule A shall, either by the addition of neighbouring towns or the extension of present boundaries, be raised to

10,000. The amendment was supported by Mr. YORKE and Mr. DIMSDALE; but the CHANCELLOR of the EXCHEQUER opposed it, and urged its withdrawal. After some further discussion, Mr. HAYTER offered to withdraw his amendment, but Mr. AYRTON objected, and it was negatived.

On the question that the clause stands part of the bill, Mr. HUGESSEN made some observations on the necessity of correcting at least the grosser anomalies in the representation if they were to prevent future agitation.

The CHANCELLOR of the EXCHEQUER stated that he should propose on Friday that the House adjourn till Thursday, and the bill would be the first order on that day, not with a view of proceeding with it then, but to enable him to make a statement. Practically they would not proceed with the bill till Monday week. He added that a morning sitting would be taken this day, in order to go on with the Bankruptcy Bill, but that it was not proposed to take a morning sitting on Friday.

Clause 9 was then ordered to stand part of the bill. The CHAIRMAN reported progress, and the House resumed.

Some further progress was made with the Irish Court of Chancery Bill.

Several orders were forwarded a stage, and the House adjourned at ten minutes past two o'clock.

GALLERY OF ILLUSTRATION.—A new entertainment, which Mr. John Parry has worked out for himself in his own inimitable vein of humour, has been produced at this deservedly popular place of entertainment. It is entitled, "Merrymaking, or Birthday Festivities at Eveleen Hall." After passing upwards of a thousand nights in the charming company of Colonel and Mrs. Roseleaf, now at the sea-side, again at a wedding-breakfast, Mr. Parry once more introduces his audience to that lady and gentleman as the host and hostess of Eveleen Hall, their country seat. We should fail in attempting to give an adequate idea here of the rich fund of humour which they yield in their new character. Mr. Parry, as usual, appeals to the imaginations of his audience to supply the "properties," and thus succeeds in depicting a life-like scene of rural festivities. We are introduced to a country farmer, whose daughter has a taste for the histrionic art, and the old gentleman has an idea that Mr. Parry may be the means of "bringing her out." The fireworks, the wheezy cornet soloist, the country choir, and the man hired to do the "original" conjuring tricks, are all caricatured in an exquisite manner. Apart from his skill as a comic artist, Mr. Parry ranks high as a pianist, and his accompaniments should—to use a common-place—"be heard to be appreciated." The "Dream in Venice," with its beautifully-painted scenery, we introduced to our readers when it was first produced.

REFORM LEAGUE CONFERENCE AT MANCHESTER.—On Friday morning a conference of delegates from the various branches of the Reform League took place in the Mayor's Parlour, Town Hall, Manchester, at which there were about fifty persons present, including delegates from Aberdeen, Birmingham, Bolton, Brighouse, Brighton, Bradford, Castleford, Dublin, Derby, Huddersfield, Halifax, Hulme, London, Leeds, Middleton, Nottingham, Oswestry, Pudsey, Pendleton, Seacombe, Saltair, Todmorden, Worcester, Northampton, and Walsall. The National Reform Union, the London Reform League, and the Yorkshire Reform League were represented. Mr. Alderman Carter presided. The morning sitting was devoted to eliciting generally the sentiments of the delegates present, and concluded with appointing a committee to draw up resolutions to be submitted to an evening sitting of the conference. Between twenty and thirty gentlemen addressed the morning meeting, among whom were Mr. Jacob Bright and Mr. Alderman Heywood, candidates at the last election for Manchester. The opinions appeared almost unanimously to coincide that it was undesirable to stay the proceedings of the National Reform League. Not only was it urged that the present bill was not yet safe to pass the Commons, but that it was liable to great peril in the Lords, and that the ballot was a question which would yet have to be striven for. The delegates from Dublin said that extension of the suffrage in Ireland would be worth nothing unless they had the ballot, and most of the speakers dwelt upon it as absolutely necessary in England to protect the voter. Mr. Jacob Bright could see no reason why there should be a difference between the county and the borough franchise, observing that in many large towns meetings had been held at which it was declared that not a person present would get the franchise under this bill. Mr. Stokes, secretary to the local Peace Society, contended that the suffrage would be found inadequate in both boroughs and counties. They had yet to teach certain classes that intelligence, and not wealth—the men who created the wealth—ought to be represented.

THE CANOE CLUB.—There are now 100 canoes belonging to members of this club, of which the Prince of Wales has become commodore. The Cambridge University branch of the club numbers twenty members. A sailing match of canoes is announced to take place at Erith on Saturday, the 8th, at five o'clock, after which the captain of the club intends to start on a voyage alone to Paris in his new yacht, Rob Roy—a little yawl lifeboat of three tons.

Be it known that ladies' evening dresses are now made with beautiful landscapes printed on the skirts.—*Blackwood's Magazine.*

Literature.

THE NEW TESTAMENT CANON.*

There is no dearth, whether of commentaries on Holy Writ or of disquisitions on the Sacred Canon, adapted to the requirements of those who are familiar with German and Latin, Greek and Hebrew. But, after all, scholars form but a small minority in the Church: and the vast majority of its members have, we think, some right to complain that their requirements have been a little overlooked. Much indeed has been done to popularise the results of the more learned and searching criticism of modern times; but it is rather in their negative than in their positive aspects that these have as yet been presented to the public mind. And among those who have little Greek and less Hebrew, there is a growing impression that the original texts of Scripture have been largely modified by recent criticism and discovery; that the translation of our Authorised Version has been convicted of grave inaccuracies; that the Biblical science and history are, to say the least of them, open to question—nay, many of them cannot help knowing that the authorship and the authenticity of some of the books now included in the Canon have been disputed by men whose piety is as devout as their learning is profound; inasmuch, that even where faith remains vital and intact, it nevertheless breathes with difficulty in an atmosphere of doubt. At times even the unlearned are heard to complain, that while they may fairly claim to have all such aids to a right judgment as they are capable of using, clerics and scholars are slow to meet their claim. There is a trouble in the air, for men instinctively feel that we are gradually shifting into broader phases of Christian thought, and fear lest they should be unprepared for the change.

How can this trouble be banished, or at least abated? No doubt much must be done in many ways before there can be any hope of abating it, and much more before it can be wholly removed. Scholars must settle on some fundamental canons of criticism. Our dogmatic conclusions must be revised. The relations of Scripture and science must be readjusted. The recent discoveries of history must be verified, enlarged, absorbed. Questions of authenticity and authorship must be reargued on the basis of whatever new evidence the most searching criticism can supply. Above all, the real meaning of the several books of Scripture must be brought out; they must be retranslated from the corrected texts; their authority must be vindicated; and their force, their function, their allusions illustrated by all in science or history or literature that seems to throw light upon them. On the more abstruse and scholastic controversies—in the dust of which, as they sometimes misgive, the Bible itself well-nigh disappears—the unlearned must still be content to rest in a conscious, though not unintelligent ignorance: but all that can be done,—and much more might have been done than has been attempted yet, to put the very Bible into their hands, and to enable them to judge its contents in an intelligent as well as a devout spirit;—this much at least should be endeavoured. And when once this has been done, the suspicion, the misgivings, the doubt which lurk in many minds, will soon disappear. They will see that the controversies, the mere distant sounds of which filled them with alarm, are not nearly so formidable as they thought; that many of the scepticisms of the learned and recluse vanish the very moment they are brought to the light of candour and common sense: and that the Bible is simply a book, or rather a library of books, more wonderful and more divine than they had thought.

In the work before us Professor Stowe endeavours to meet, in part, the want we have indicated. It is an attempt to put the unlearned reader into a position to judge of the canonicity of the books which compose the New Testament. The main scheme of the book is well adapted to popular effect. It consists in citing the very words of the Christian writers of the first three centuries, on whose authority the several Scriptures were admitted into the Canon. Brief biographical notices of a hundred of these witnesses are given, that the reader may have some clue to the value of their testimony. The Apocryphal Scriptures are quoted at considerable length, that the reader may be able to compare the acknowledged inventions of men with what claim to be the inspirations of heaven. And thus, to an extent that is really surprising, the materials indispensable to an intelligent

* *Origin and History of the Books of the New Testament, both the Canonical and the Apocryphal. Designed to show what the Bible is not, what it is, and how to use it.* By Professor C. E. STOWE. London: Sampson Low and Co.

apprehension of most of the questions connected with the Sacred Canon are placed in the hands of those who have none but their mother-tongue.

Thus, for instance, after a brief introductory chapter on the MSS. of the New Testament and the value of the respective codices, we have a chapter on the four Gospels. A few general remarks on their character and credibility are followed by an enumeration of the witnesses on whose authority these four Gospels, and only these, are received by the Church. For the Synoptics in common we are told that five good witnesses, friends and associates of the Apostles, will be called; that for the four Gospels in common there are thirteen witnesses, ten of them not cited before. To the Gospel of St. Matthew by itself seventeen witnesses are to be summoned, five of them not cited before; to the Gospel of St. Mark ten witnesses; to the Gospel of St. Luke, thirteen, one not cited before; to the Gospel of St. John twenty witnesses, of whom four make their first appearance. In subsequent chapters these witnesses are brought into court; their very words are given; and by comparing their testimonies we are enabled to arrive at an intelligent verdict. To deepen our conviction of the Divine authority of these canonical Gospels, the Apocryphal Gospels—or rather large and characteristic extracts from them—are placed in our hands; and we are invited to contrast those with these. The same process is repeated with the Acts of the Apostles, with the Epistles, with the Apocalypse; in each case the authorities are cited, and the counterfeit Scriptures are contrasted with their genuine rivals. And we confess that we do not see how any man can read these authorities for the canonical writings and compare them with the corresponding Apocryphas, and not feel that those as compared with these are high as the heaven above the earth, and that the New Testament is based on a solid rock of evidence over which the cold waters of scepticism can never sweep.

Professor Stowe has done a great service to many by placing these materials within their reach. But we could wish that he had taken a little more pains to build them into a compact and finished structure. The main fault of his work appears to be that he has imagined, as many scholars are apt to do, that a lesser degree of accuracy and research and a labour less protracted would suffice for the needs of the unlearned than for the requirements of men of his own class. There can be no graver mistake. For those who have but slender means of judging, it is the more necessary that what means they have should be thoroughly reliable, and that they should feel them to be reliable. Had Mr. Stowe been writing for men of his own class, he would hardly have given so many translations from ancient documents by other hands than his own; he would not have ventured on so unguarded a statement as that "the evangelists disclaim all intention of 'writing complete and consecutive narratives' (p. 135), when, if St. John disclaims, St. Luke expressly avows (Luke i. 4) that intention: nor would he have hazarded so inaccurate and contemptuous a sneer as, "the African who 'imagines that when the moon is in an eclipse, 'there is a great serpent trying to swallow' her, and the child who supposes that when it 'thunders, God is riding in a big waggon' over a tin bridge, are philosophers of the 'highest order as compared with Strauss as 'he exhibits himself in his *Leben Jesu*.' (P. 254). Such slips and neglects are apt to breed a distrust wholly out of proportion to their cause; and these, with some other signs of haste and carelessness, have led us to fear that the Professor has cast some of his lectures into a popular form, without fully remembering that the larger and the less instructed the audience he addresses, the greater should be his care for accuracy; that in speaking to the people, even a certain ostentation of labour and exactness is preferable to any sign of incorrectness or neglect.

Despite its faults, faults which it would be easy to correct, we hold this book to be of singular value to those—and how many they are!—who wish, so far as men of one language can, to look into the sacred documents of the faith for themselves, and to ascertain the authority on which they rest.

THE REV. E. WHITE'S DISCOURSES.*

This volume will be welcomed by many who, knowing the personal influence which Mr. White has in a not very limited circle of friends, and the many practical labours in which for several years he has "abounded," and being unable to visit the church in which he preaches,

* *The Mystery of Growth, and other Discourses.* By the Rev. EDWARD WHITE, St. Paul's Chapel, Hawley-road, Kentish-town. (London: Elliot Stock.)

are desirous of seeing him in the pulpit, in which every God-ordained minister appears his truest and best. We venture to assert that any thoughtful man who gets hold of these sermons will wish to possess them. They are discourses not to be read in the rapid onward way in which reviewers are compelled to read, but to be taken up again and again, in quiet hours, and studied in the earnest self-searching spirit which they demand and will amply reward.

The discourses are characterised by reality. Mr. White is an enemy of all "circumlocution" offices and officials. "He wants to know, you 'know.'" His interest is in men, and all his studies of books are carried on in the light of practical life. Christian precept and Christian profession are constantly made to illustrate one another; Biblical narrative and old-world history are brought into comparison with the busy life of to-day, and so the Scriptural incidents are vividly conceived, and their application is enforced on nineteenth-century Englishmen. The realistic genius which is nature's gift to him has been purposely and conscientiously cultivated.

"The scenes that occurred in the life of Christ are described for us in the Gospels, in order that we may, as much as possible, place ourselves in the position of those who at first beheld them. But this end can be brought about only by reproducing them as pictures before the imagination. Readers differ exceedingly, both in the measure of their pictorial faculty, and in their willingness to exert it on sacred subjects. Many will endeavour to realise all scenes in history rather than these. While demanding pictorial aids in every other branch of study, they refuse to employ their own picture-making power upon the life of 'God manifest in the flesh.' Yet a special blessing attends this direction of the imaginative faculty. That Gospel history which at first seemed to be only a series of unreal and vanishing shadows, becomes at last to such a student coloured and stereoscopic, and seems to stand forth in the solid before the mental eye. For this is the effect of possessing so many as four narratives of the evangelical history. And as first-rate architects and engineers are said to be able to construct their work in thought, so as to be able to walk round it in imagination, before even a stroke has been committed to paper, so the mind, which should exercise itself upon the sacred record, in the endeavour to reproduce it before the inward vision, would be rewarded by such a view of its events as would go far to dispel all doubt of its veracity. The best method of defending the miraculous history of Scripture is vividly to describe it."

Mr. White has here exactly indicated his own method of teaching. In the sermon which gives its title to the volume, he thus "reproduces before the inward vision" and describes the growth of corn—"the gaseous atoms of 'carbon or nitrogen first gathered from the air, 'then changed into something quite different, 'and then moving about and fixing themselves 'just where it was necessary, in order to complete the pattern, and make increase of the 'growth—here some marching to the root, 'others to the stalk, others to the ear, with its 'chaff and flour.'" It was to a London congregation he preached this discourse; to men who, seeing none of the changes of nature, might come "to think of food exclusively as a manufactured article—of the loaf, and never of the 'wheat-sheaf'; and he reminds them of the wisdom, the power, and benevolence that presides over the work he pictures, and of the spirit in which they should receive the gifts. But it is in the ten "Discourses on the History 'and Character of the Lord Jesus Christ" that the excellence of Mr. White's method is most apparent. We append one quotation from a sermon on Christ's gift of joy to His disciples, as an illustration of the vigorous description and appeal with which the volume abounds:—

"Imagine that Christ, as He appeared among His contemporaries, with a countenance full of divinity, and translucent to the light within, but in other respects clothed as an ordinary mortal, could take his stand on the steps of the Royal Exchange in London, and with a loud voice call upon the traffickers and merchants who passed by to 'come to Him,' because He would make them 'full of joy' for ever; what would be His reception? One can conceive the expression of most of the countenances of the persons hurrying along to arrange an immediate purchase of shares, or to receive payment for a parcel of goods, or to agree upon a price for freight, or to transmit an order by telegraph to Lancashire or Yorkshire for cloths or cottons, to Lyons for silks, or to Birmingham for hardware—an expression indicating the somewhat angry feeling that such a dreamer should be permitted by the supervisors of the traffic to interfere with practical business, or to distract the streets with such insane outcries as this offer of happiness to mankind. The feeling would be in the majority that they knew how to take care of their own happiness, so far as happiness was attainable on earth. Certainly not much of it was to be gained, for life is subject to infinite vexations and annoyances; there are troubles enough, no doubt, and there is the fearful shadow of death at the end of the prospect, and God, perhaps, beyond that, with whom some sort of 'peace' must be 'made' before they die; but meantime the way to be happy is to 'make money,' for money will purchase all the solid comforts of life, all that has any reality in it; and any pretence to another sort of happiness, such as probably this dreamer proposes—an intellectual or moral happiness—that is nothing better than enthusiasm, for it is well known that religion, so far from conferring happiness, when it does not find a man gloomy or spleenetic, generally makes him so. 'Onward,' then, such men would say in effect to the crowd brought to a stand for

a moment by the great uplifted voice and wondrous eyes flashing with the everlasting light; 'Onward, let us eat and drink, for to-morrow we die.' So much for the general belief in the motto on the pediment of the Royal Exchange.—'THE EARTH IS THE LORD'S, AND THE FULLNESS THEREOF.'

Occasionally, this vivid realising power lights up familiar words as with a flash of wit. "As God that is mighty hath magnified us by looking at us through the vast transforming lens of His mercy, so that the insects of time are made to appear greater and better than they really are, so must we look at His works through the magnifying glass of attentive reflection—though here the effect can never be to make them seem more wonderful than they are, but only to reveal their glory. 'My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.'" And, again—"A man's literal 'walk' determines his character at least as much as his 'conversation.'" "Ye came unto me." Other objects beside business and amusement may well move men to distant journeyings: to visit the seats of ancient wisdom, or the places consecrated by the actions of departed saints and heroes, much more to form an acquaintance with living wisdom and living greatness. The Queen of Sheba shall rise up in the judgment to condemn those for whom every walk is far too long which leads them only to worship or instruction, and no journey too remote which promises an idle pastime at the end."

The pictorial faculty is not the same as the dramatic faculty. Sometimes, we think, Mr. White fails in insight because his study is so entirely objective. He represents John as "imagining no resurrection," even when John himself tells us that he went into the sepulchre "and saw, and believed." It is, again, a rapid rendering of Christ's words to Mary Magdalene, "Touch me not, for I am not yet ascended to my Father,"—that "there would be yet abundant time for discourse before His ascension." The sermons that please us least are those on "some of the Christian doctrines." We wonder that Mr. White can content himself with the unreal dogma of forensic justification. The actual impartation of character seems to us the only exhaustive interpretation of Paul's language about justification; God's righteousness being actually given, not something else substituted instead of a human righteousness. The strong assertions against this teaching in Mr. White's discourse, he himself must surely see to be only assertions.

The "Practical Discourses on Personal Character," and those on "Matters Relating to the Church," are full of wisdom. Our final quotation is from a very beautiful sermon on the "fulness of the Incarnate Word." We append it because it is so sadly true of Dissenting as well as of Established pulpits, and because, also, Mr. White is conspicuously free from the fault he here specifies.

"In our time there is much reserve and dissimulation. All who intimately know religious society know that the people are greatly misinformed as to many of the opinions of their leaders. There is a 'fear of the Jews' which induces men to conceal their convictions, and temporise with the multitude. Silence, prevarication, compromise, false subscription,—all these vices are too common among us. There was nothing of this sort in Christ. He taught the truth, and prepared His followers for the whole truth when the Comforter should come. 'I have kept back nothing that was profitable for you,' and that which He thought profitable was the truth which He had heard of His Father."

THE CLAYTON FAMILY.*

Mr. Aveling states that he undertook the present work at the request of the Rev. George Clayton, and we imagine that but for that request no memorial of the Clayton family would have been given to the world. For, although all its members were, in their generations, eminent men, they did little that was worth publicly repeating, and said little that was worth preserving. Excepting amongst the circle of their personal followers, their present reputation is something like that of faded flowers. Very charming, no doubt, was their personal appearance, and very gentlemanly were their manners, and to those who came in contact with them, these personal qualifications had their natural and appropriate effects. But we remember them now just as we remember Beau Brummel. What they did more than other equally useful, but not equally celebrated men, was to set a fashion. The fashion of the Claytons was sentimentalism in preaching and elegance in personal appearance. George was in this respect the type of the family. He may be described as the Turveydrop of the Dissenting pulpit, and the clerical Turveydrop out of the pulpit. He had, of course, a family motto—it would be impossible to imagine a Clayton without one—but written in large letters over

the motto was the cabalistic word "Deportment." Deportment was the secret charm of the Claytonian influence. The Claytons were all good men, and would certainly not have sacrificed religion for their family idol, but they did not believe in the presentation of religion without it. Deportment accompanied them everywhere they went. In the pulpit it appeared in a sort of glorified form. What could have been more angelic than George's appearance at Walworth? Nobody, excepting perhaps Dr. Collyer, wore rings that were so exciting to the lady portion of his audience, or gloves of such exquisite fit, and nobody knew how to display these ornaments to better advantage. It is true that vulgar people persisted in thinking and out of the Claytonian circle, calling him "a snob"; but, although he looked a snob, he was not altogether one. In the degenerate days on which we have fallen, his style of pulpit dress would be considered decidedly vulgar; but we are apt to forget that the Claytons did not live in our time. They adorned the period made eminent in English history by the "first gentleman in Europe." It happened that, by constitutional temperament, all the Clayton family were peculiarly susceptible to the raging influence. Had they lived in our day they might have worn M. B. waistcoats and long coats; but, if they had, the fashion would have been of the most appropriate St. Alban's pattern. Let no M. B.-waistcoated or long-coated Dissenting preacher therefore sneer at these men, for perhaps the time will come when they, too, will be held up to derision.

It would be difficult for any person to write the memoirs of four individuals in one volume so as to present a complete whole, and make upon the reader's mind a distinct and definite impression; but Mr. Aveling has, with great skillfulness, overcome this difficulty. He has done this by treating the different members of the Clayton family historically rather than biographically. Or, rather, he has blended the biographical and the historical treatments together. The Claytons took such little part in the public movements of their time, that Mr. Aveling has acted with great discretion in not connecting them, excepting incidentally, with the history of their period. With honest faithfulness he has expressed his opinion as to the unwisdom of their course with respect to public politics, and nothing more could have been expected from their biographer. John Clayton, especially, was a vigorous Tory, and had a horror of the way in which the world was being moved by the Liberals of the Reform period. But it would have done no good to parade this to any great extent, or to dwell on the fact that if the world did move, it moved without any Claytonian assistance. Deportment could have had no place in the conflicts of thirty years ago. What could a Clayton have done at Peterloo, or in front of Sir Francis Burdett's hustings?

We imagine that the reader will not care to have the history of the Claytons presented to him—to be informed when they were born, who they married, and what was the nature of their ministerial settlements. They were, notwithstanding what we, in our day, should consider their special weaknesses, eminently good and useful men, and in more than one of the family there was, at the bottom, a thorough manliness of character. The best of the family were probably, John, the father, and William, the son who died earliest, at his honourable post as head-master of the Mill-hill Grammar-school. Of the father, who was on the whole of a somewhat plainer style and of a more firm and muscular character than his sons, Mr. Aveling has given us some good anecdotes. The following is an illustration of the religious condition of the people who lived now some ninety years ago. The incident narrated occurred while Mr. Clayton was under the Countess of Huntingdon's patronage:—

"It often happened that Mr. Clayton endured much persecuting violence and coarse ill-usage in his early ministrations. His voice, always sonorous and full of agreeable intonation, was sometimes drowned in the clamour of vulgar boottings and vociferous abuse; while he was not unfrequently pelted with rotten eggs, with stones, brickbats, and other offensive missiles. A remarkable instance of this kind occurred in the town of Christchurch, Hants. He was preaching in the marketplace, where he was surrounded by a large concourse of people, some mocking, and others bent on more serious and mischievous interruption. Amongst these was a young man named Mitchell, a farmer's son, who had spent the morning of the day in gathering a large number of addled eggs from the farmhouses in the neighbourhood, which he brought to the town in a hamper. While the sermon was proceeding the hamper was opened; a signal was given to his comrades, and the pelting began, till the young minister's face, apparel, and preaching robes were completely bespattered, and became as yellow as gold."

Here is another characteristic illustration:—

"Every year, as it passed, witnessed the growing acceptableness of Mr. Clayton's labours, and served to rivet the affections of his flock to their pastor; while they produced, at the same time, a considerable impression on a still wider circle, and commended him to per-

sons not of his own congregation, among whom were men of station and wealth, who favoured him with their patronage and friendship. Among these was the pious philanthropist of Clapham, John Thornton, who often visited Highbury Place, and engaged Mr. Clayton in various services of benevolence and public usefulness. At one time he took him in his carriage to preach to the convicts on board the hulks at Woolwich. The minister was supported, right and left, by two officers, each holding a carbine in his hand. The text chosen for the occasion was taken from Zephariah ix. 12: 'Turn you to the stronghold, ye prisoners of hope.' The doctrine of justification by faith in the Lord Jesus, as the stronghold of the sinner's safety and confidence, formed a prominent topic of the discourse, which was listened to by the prisoners with fixed attention, while good order and becoming reverence were universally observed. It happened that there was then among them a notable thief, a sort of gentleman pickpocket, of the name of Barrington, who, after the service, accosted Mr. Clayton in this manner:—'Well, doctor, I see that with you it is all faith and no works.' To which the preacher replied, 'Sir, we can have no good works at all, till they are produced by faith in Christ, through the participation of His life-giving Spirit; and I confess that the very last place in which I should have expected to find the merit of works pleaded would be his Majesty's hulks for convicted felons.'

We meet with a still better anecdote than this in the memoir of William Clayton, the member of the family who, from what is here recorded of him, most attracts our own sympathies:—

"On a certain afternoon in the month of June, he set forth, accompanied by his daughter—who was occasionally his associate in his preaching travels—to a village about four miles distant from his home. The weather was intensely hot, which led him to procure a donkey-cart, for easier transport from one place to another. He had driven through several fields—for there was no turnpike-road—until he came to the last, which was of considerable extent, and with the barn in which he was to preach in view. To his great mortification, he discovered that the gate of this field was fastened and strongly barricaded. What was to be done? No vociferation on his part, had he tried it, could have been heard; no human being was near to afford help in this emergency; and as the time for commencing the service was fast approaching, nothing remained but that, summoning all his energies, he should literally put his shoulder to the wheel. He first lifted his daughter over the gate, and provided for her safety. This done, he unharnessed the donkey, and lifted the cart over the gate, in like manner. But the most difficult part of the effort remained to be accomplished. Nothing daunted, however, he grasped the donkey, and with one powerful effort succeeded in placing the animal on the other side, to the astonishment, yet to the great amusement and joy, of his young companion. He then proceeded on his way, and joined the congregation punctually at the hour of worship."

He who could perform this feat must have been every inch of him a man, and we can now well understand how William Clayton had earned the soubriquet of "the Giant."

The most interesting feature in Mr. Aveling's work is afforded by his descriptions of the home life of the Claytons. It was a life worthy, apparently, in every instance of the highest respect. For these men were godly men, and could afford to have their innermost domestic circles laid bare even to a stranger's eye. They were eminently happy in their wives. Mrs. George Clayton, especially, was a woman with whom few of her generation could compare. And a good deal, in this luxurious age, must be said in favour of men who, like some of these, were invariably in their studies at five o'clock in summer and at six o'clock in winter. Whatever besides may have been weak in their characters, they were neither weak nor luxurious in their work. They were diligent, industrious, honest to themselves, and hard workers for their churches. They could neither have gained nor sustained their reputation without such qualifications. In view of such merits their contemporaries could afford to overlook other characteristics, but the fact is that, as is generally the case, they were liked as much for their weaknesses as they were for their virtues. In only one instance do we find anything positively forbidding in their lives. This occurs with John Clayton, jun., Mr. Aveling's memoir of whom concludes with a tabular statement of "his subscriptions, donations, and contributions, principally in the interest of Nonconformity, during forty-five years of his 'ministry,' and this list, we are informed, was written in John Clayton's 'own hand.'" The document begins "amount of my subscriptions," &c., and ends "not including sums obtained by 'collections, but sacrifices from my income and 'private property.'" That a man should sit down, at the end of forty-five years' ministry, and deliberately make out such a list in all its details, with an obvious view to publication! Mr. Aveling, however, does not seem to see its disgrace.

There are many notices of contemporary persons in these biographies, especially of the Countess of Huntingdon, of John Newton, and of Toplady. Amongst them is a capital anecdote of Rowland Hill, which, we believe, has not before been published:—

"Mr. Hill was one day going down the New Cut, opposite his chapel, and heard a brewer's drayman, who was lowering some barrels, swearing most fearfully. Mr. Hill rebuked him, very solemnly, and said, 'Ah, my man, I shall appear as a swift witness against you!'

* *Memorials of the Clayton Family, &c.* By THOMAS AVELING. London: Jackson, Walford, and Hodder.

"Very likely," rejoined the offender; "the biggest rogues always turn king's evidence!"

"What did you say to that?" asked the friend, to whom Mr. Hill related the anecdote.

"What could I say?" replied he. "It was true, though I hope not justly applicable to my case; and it made me resolve to be cautious, when I spoke to such men again, how I reprov'd them."

Mr. Aveling has, we think, suffered himself to be a little too much imbued by the characteristic Claytonian manner in writing his work. Of course every Clayton is "handsome," if not "noble," "gentlemanly," "courteous," and "polite." But the buildings in which they preached were not also necessarily "noble," and because everything else connected with the Claytons was elegant there was no necessity for describing the plain little brick chapel at Mill-hill, erected for William, as an "elegant structure." It really would not have disgraced even a Clayton, and it did not, to preach in a barn. It is a matter of course to be told that when George Clayton preached his first sermon in his father's chapel it "was filled by the 'Aite of Dissent,' that William went to educate young minds 'belonging to the elite of 'Nonconformist families,' and that Kingsland Congregational Church, when George was buried, was filled by 'a most respectable audience,' but it was not a matter of course to have described to us, in goldsmith's catalogue fashion, the shape, size, and ornaments of every bit of plate that was ever presented to any member of the family. However, Mr. Aveling has done, as we said at the beginning, a difficult task well. We should probably have said, before we read this volume, that the lives of the Claytons could not have been made very interesting, yet we have found them to be so, and now that the work has been done, we are glad that they are written. Mr. Aveling's admiration of the family is stronger than ours: those who share in it will, no doubt, find his work not merely interesting, but delightful reading.

BRIEF NOTICES.

Adam Bede. With Illustrations, being Vol. I. of the Novels of George Elliot. (W. Blackwood and Sons.) The publishers of George Elliot's novels have anticipated the further publication of the sixpenny monthly parts, the first of which we noticed two months ago, by the issue of "Adam Bede" in a complete volume, forming the first of the series. We are adopting no unmeaning words when we say it is a marvel of cheapness. The type, paper, and binding almost qualify it for an appearance on the drawing-room table, rather than the library shelf, and it must require, as we doubt not it will attain, a very large circulation to make the venture successful and remunerative.

Dealings with the Fairies. With Illustrations. By GEORGE MACDONALD. (A. Strahan.) Without committing ourselves to any theory on the philosophy of tales of imagination, we may safely say that as men of large and liberal culture are *cateris paribus* better fitted to instruct and edify the ignorant than those of smaller attainment, so imaginative genius of the highest degree is a better qualification than a less exalted fancy for the preparation of stories to delight children. There may or there may not be subtleties in these sketches to reward the intellectual reader, but the stories are evidently thrown off with a careless pen, intended solely for the delight of children, and those who like occasionally to become children again and to participate in their mirth. The style in which they are written is not studiously, perhaps not sufficiently juvenile to please all tastes; there is no elimination of hard words, and yet the whole drift and imaginative character of the tales cannot be missed or fall of being rarely enjoyed by the little ones, while older readers will not attempt to conceal their interest in the ludicrous situations and startling *dénouements* with which they abound. We have oft spoken of the outward beauty which characterises Mr. Strahan's publications, and with the most sincere wish to avoid invidious comparisons, we must say that the taste and finish of this little volume are quite out of the common order.

The Will-of-the-Wisps are in Town, and other Tales. The Shilling Illustrated Edition. By HANS CHRISTIAN ANDERSEN. (A. Strahan.) There is an essential difference between these tales and those of George Macdonald. With one or two exceptions children would only be puzzled and stare to hear them read. They are meant for graver folks, who can appreciate sly strokes of humour and sarcasm, and such moralising as Herr Andersen usually conveys in his story-telling.

Hardwicke's Crown Peerage. 1867. Compiled by E. WALFORD, M.A. (Hardwicke.) This handy little volume contains a complete list of the peers, baronets, and knights of the United Kingdom, alphabetically arranged, together with all such particulars as date of creation of title, date of birth, accession, and marriage of present holder, &c. There are also brief but comprehensive essays on "The House of Lords," "Baronage and Knighthood," and other features which render it a very valuable guide.

Whose are the Fathers? By JOHN HARRISON, Curate of Plimsford, Sharnfield. (Longmans.) Those who are engaged in constructing a bridge between Canterbury and Rome find, or endeavour to find, their keystone in the dogma of an apostolical succession of the episcopate. Other notions of theirs may be more conspicuous, but this is essential. Its evidence, they say, is not, from the nature of things, to be sought in the Scriptures, which, treating of the lives of the apostles only, cannot be expected to do more than give hints of the constitution of an order which should inherit their mantle and perpetuate their authority. They therefore base their claims to priestly power upon that consent of fathers of the Greek, Latin, and early Anglo-Saxon Churches, which they think they have discovered, and which, consequently, they have published in certain Tractarian "Catenæ" and formal treatises. Mr. Harrison has, in this learned and interesting, though ponderous, work, followed those Anglo-Catholics through all their defences, and has clearly shown that their favourite Scriptural citations are either irrelevant or condemnatory of their principles; that their interpretations of these passages are refuted by their own hermeneutical canons and by the whole voice of Christian antiquity; that the Fathers are divided in their utterances, sometimes seeming to authorise, in part, these High-Church theories, but on grounds that the Tractarians refuse to occupy; and sometimes affirming that bishops and presbyters were at first identical, and, that when the terms were distinguishable, the offices designated by them were essentially the same, the bishop was "*primus inter pares*"—a presbyter presiding over the presbytery—while the normal constitution of the churches was congregational. He shows, too, in his extensive and thoroughly inclusive "Catenæ" of three hundred and thirty pages, that some forty of the links of the Tractarian Catenæ are either "forged" or composed of dishonestly garbled extracts. Our author shows that the Anglican authorities also refute these modern betrayers of the English Church in the several cardinal doctrines of their ecclesiastical polity. We commend this work as a valuable repository of ancient opinions related to the ecclesiastical controversies of the day.

Of smaller or less noteworthy publications we have *Little Sermons for Little People.* By W. LOCKE. (Partridge.) *Handbook to the Charities of London*, by SAMUEL LOW, JUD. (Low, Son, and Co.), being an edition of the former work, extended, amended, and brought down to March, 1867. *Ainsworth's Heir, and other Poems.* By FANNY FISHER. (A. W. Bennett.) *The Vicar of Southbury's Story.* A Christmas poem. By A. POET. (A. W. Bennett.) "A Poet" is in earnest, and has no misgivings as to the laurels in store for him. On his title-page he quotes the line, "A youth that means to be of note begins betimes." By this, as well as other indications, we judge that he is a juvenile. *Heaven our Home; or, Memorials of Sarah C.*—Second edition. (Wertheim and Co.) *Shall we go back to Rome?* Lectures by Rev. JOHN KENNEDY, M.A. (Snow and Co.) The first of these lectures we commented upon in another column on its first appearance. It is now printed with three more, and issued in limp cloth covers. *Children and Jesus.* By EDWARD PAYSON HAMMOND. (S. W. Partridge.) The author has aimed to "talk small" without "small talk," and has fairly succeeded. *Congregational Church Music.* Weigh-house Series, Nos. 5, 7, and 12—Treble, Alto, Tenor, and Bass. (Jackson, Wallford, and Co.) *Le Petit Tresor Elementaire.* (T. Murby.) An elementary French grammar.

BOOKS RECEIVED.

Paris Guide. Part I. Science and Art (Low and Co.) A Memoir of General Oglethorpe, by R. Wright (Chapman and Hall). Hymns and Songs for the Christian Church, and Poems, by Emma Jane Worboise (J. Clarke and Co.). The Law of Obedience in Scotland, by A. J. Innes, M.A. (W. Blackwood and Sons). Our Principles and Position, by Promoters of the Catholic Revival in the Church of England. No. I. (Boisworth) Words of Comfort for Parents Bereaved of Little Children, by W. Logan (Nisbet and Co.). Council and Cheer for the Battle of Life, by the Rev. W. G. Blake; Man's Renewal on the Work of the Holy Spirit, by Austin Phelps; Out of Harness, by Thomas Guthrie, D.D. (Strahan). The Answers in the Shorter Catechism (Blackwood and Sons). The Power of Zeal, by the Rev. David King, LL.D. (Nisbet and Co.). The Resurrection of Jesus Christ, with an Examination of the Speculations of Strauss in his New Life of Jesus, by the late Robert Macpherson, D.D. (Blackwood and Sons).

Miscellaneous News.

ARREST OF FENIANS IN IRELAND.—A report from Dungarvan states that forty or fifty armed men landed at Chunegar, in that neighbourhood, from a suspicious vessel, and that twenty-six of them have been arrested as Fenians. Twenty starved-out insurgents have surrendered unconditionally at Thurles.

STATE OF THE CROPS.—Mr. Turner, land agent, of Richmond, Yorkshire, describes, in the *Times*, the appearance of the crops in the midland and northern counties. Wheat, he says, is looking promisingly, also barley. Oats generally look like producing a good crop. Beans and peas look beautiful everywhere. Pastures on good lands are full of rich grass.

A REFORM DEMONSTRATION took place at Manchester on Saturday. About 10,000 people walked in procession to the place of meeting, where speaking took place from six platforms. The resolutions expressed congratulation at the "concessions wrung from the hereditary opponents of progress," and urged effort for further measures.

THE REFORM LEAGUE.—At a meeting of the council of the Reform League on Wednesday, Mr. Beales complained that he was placed in a position of some difficulty. All their friends on the Liberal side of the House were doing nothing but complimenting the Chancellor of the Exchequer. It looked as if they considered the Reform Bill the greatest boon that could be conferred on the country. The League, however, had got a great deal to do, and he was not prepared to lower the banner of manhood. The League could also be useful in other matters. A resolution was adopted in favour of the League earnestly pressing for the ballot, and that the executive council should carefully consider the redistribution of seats.

THE HOLBORN VALLEY VIADUCT.—The cornerstone of the Holborn viaduct was laid on Monday by Mr. Deputy Fry, chairman of the City Improvements Committee. This great work, when completed, will undoubtedly be one of the most splendid improvements which London has ever had. The City authorities have taken it in hand apparently with the firm determination to carry it out in a manner creditable to themselves and to the city which they represent. The ceremony was much marred by the bad weather. The Rector of St. Andrew's and the Vicar of St. Sepulchre's offered up short prayers for the success and prosperity of the work. Later in the evening Mr. Fry, as chairman of the Improvement Committee, entertained the members of that body, with a few select guests, of whom the Lord Mayor was the principal, at a dinner at the Guildhall Hotel. In less than two years it is hoped that London will witness the completion of this great improvement.

DR. LIVINGSTONE.—At the meeting of the Geographical Society on Monday night, Mr. Young, who is to command the Livingstone search expedition, reported that the steel boat is finished, and that he will leave England in the mail-steamer on the 8th of this month for the Cape of Good Hope, whence he will proceed to the mouth of the Zambesi. There the boat will be put together, and the party will go up the river to the Murchison Falls. Here the boat will be taken to pieces, carried overland, and put together much farther up the river. Thence they could approach within fifty miles of the spot where Livingstone is reported to have been slain. Mr. Petherick said that, from his knowledge of the Zulus, he had no doubt that the story of the Johanna men is a fabrication; it is far too circumstantial. Sir Roderick Murchison expressed his undiminished confidence in Livingstone's safety, and said he was glad to find that he no longer stood alone in his hopefulness.

ESCAPE OF GORILLAS.—On Sunday week there was a gorilla hunt in Derbyshire. Three of these animals escaped from a menagerie at Belper, and after consulting together on the top of the caravan, they all made for the road to Derby, the keepers in pursuit. The capture of two was effected with comparative ease. The third was discovered in the branches of a large oak. Means of various kinds were adopted to secure him, but for a length of time without avail. Stones were thrown in profusion; several guns were fired, and at length three or four of the keepers, well armed, ascended the tree, with strict orders to shoot the gorilla in case of any determined resistance on its part. The gorilla, finding himself thus hardly pressed, sprang from the tree to the highway again, and was immediately followed by horsemen. The chase was now exciting, and the spires of the Derby churches came in view. Several shots were fired at him, none taking effect, when in an instant the gorilla turned round and faced his pursuers. One of the keepers having a long rope with a slip noose at one end, contrived to get behind the animal, and skilfully throwing the lasso, the gorilla was secured after a terrible struggle.

EARLY CLOSING ASSOCIATION.—The twenty-fifth general annual meeting of this institution was held on Thursday evening at the London Coffee-house, Ludgate-hill. Mr. James Harvey (Bartram, Harvey, and Co.) presided, and was supported by Mr. George Williams (Hitchcock, Williams, and Co.), Mr. Davenport, and other employers. The financial statement and the report were read by Mr. Walker, secretary, from which it appeared that the total receipts for the year ending the 31st of March were 1,712l. 17s. 8d., including 600l. subscribed to the Saturday Half-holiday Fund. The society had pursued its objects by procuring district meetings of employers for agreements as to the hours of closing, by public meetings, by publications, and by a personal canvass of employers. A list of a large number of houses in which earlier closing and the Saturday half-holiday had been recently adopted, was presented. The chairman, who reviewed the history of the work for the past twenty-five years, testified his entire and cordial satisfaction with the results, both social and economical. Thousands of men and women had been in every way the better for it, and many of them had to trace to the early-closing movement the blessings of domestic life which they now enjoyed. The report having been adopted, Mr. G. Williams was re-elected treasurer on the motion of Mr. Bowen, of Messrs. Shoolbred's, and other business having been transacted, the meeting closed with a vote of thanks to the chairman.

Cleanings.

The *People's Magazine* predicts that the coming summer will be one of the hottest on record.

Petroleum oil is a most efficacious destroyer of garden insects.

A newspaper in Connecticut has a standing head for divorces in that State, a list of which is regularly inserted between the marriages and deaths.

What is the first historical example of personal rating?—Xantippe's conversations with Socrates.—*The Owl*.

Since the 16th of July last Lord Derby's Government have appointed no less than 323 new justices of the peace.

The *Publishers' Circular* says that Mr. Charles Dickens is to write a story for the *New York Sunday News*, the manuscript of which is to be ready not later than the 1st of August.

The *Lynchburg Virginian* states that in Virginia a child has been christened "Andrew Jackson Gordon James Buchanan Raise The Flag And Fire The Cannon Dobyns."

The following conundrum is above the average:—Why was Eve the first ritualist convert?—Because she began by being eve-angelical, and ended by taking to vestments.

A clergyman was one day talking with his landlord, a Universalist, on the personality of the devil. A little incredulous, the gentleman remarked, "I should like to see the devil." "Can't you wait?" was the quiet reply.

An American, boasting recently of the shipbuilding prowess of his countrymen, said that they made beautifully light steamers to run on the western rivers—"steamers that can jump over the sand-bar, float easily on wet grass, and are obliged to run to anchor when there is a heavy dew."

An errand boy meeting an old country member descending the steps of the Carlton Club, asked him, "Please, sir, is this the Reform Club?" "No, — you!" growled the old Tory, "the Reform is next door. This is not the Reform; this is the Revolution."—*Spectator*.

A German and his wife were arrested this week in the Paris Exposition, the former charged with fraudulent bankruptcy. They were searched. "No effects," was the reply of the searcher, when the size of the lady's chignon caught his attention, and he pulled it off. It was a nest of bank-notes.—*Paris Letter*.

THE METEORIC SHOWERS.—Professor Adams has determined by elaborate calculation that the periodic time of the November meteors is 33.25 years. In a communication to the Royal Astronomical Society explaining his method, and giving results obtained by other observers, he remarks, "It appears probable that the great comet of 1862 is a part of the same current of matter as that to which the August meteors belong."—*Athenæum*.

THE BISHOP OF OXFORD.—An episcopal pleasantries is going the rounds *apropos* of the late unexpected issue of the Derby. A friend in badinage affected to sympathise with the Bishop of Oxford on his imaginary losses on the race; and ended by the sarcasm, which no doubt he thought exceedingly clever, that the prelate had found out at last that "Hermit was a *sell*." His witty lordship is said to have rejoined, "Did you ever hear of a hermit where there was not a cell?"

CHANGES ON THE SURFACE OF THE MOON.—M. Flammarion has sent into the Academy of Sciences a paper on the crater of Linneus in the moon. This crater appears lately to have undergone great changes. Instead of the appearance which the lunar craters usually present, there is nothing left but a sort of whitish cloud attached to the top. M. Flammarion is of opinion that the crater has disappeared by sinking, or that the neighbouring plain has risen to its level. M. Chacornac, in a paper on the same subject, appears to entertain a similar opinion.

SOFAS & PEWS.—A correspondent of the *Pacific Churchman* has been taking note of things at San Jose and thereabouts. He has this of the New Methodist Church at Santa Clara:—"The Methodists, also, during the year, have built a well-proportioned, large and tasteful church. It has none of the usual seats, chairs, alips, or pews, but it is supplied with the tidiest, neatest, softest, easiest sofas—regular sofas—arranged through the whole interior on the richest, finest carpet we have seen. Turning to come out, we saw upon the door a notice in large letters,—"Sofas to rent."

LONGFELLOW AND THE BLACKING MAN.—Longfellow, the poet, was staying, a few years ago, down at Newport, shut up in seclusion, deeply intent on the production of some poetical work. A man demanded admittance, but was refused by the servant. He was importunate, and Longfellow was consulted, and admittance again denied. At last the man broke through all obstructions and burst into the poet's study. Said he, heedless of the poet's frown, "Mr. Longfellow, you must excuse my interruption, but I have business that is of more importance to you even than me, and I have come down from Boston on purpose to see you. You know those English blacking fellows, Warren and them others, kept a poet, and their blacking went off because of their verses. Now, I am in the blacking business, and I thought if we were to go partners, you could make the rhymes and I the blacking, and we could divide and make a good thing of it. You see, you would have the best end of the thin—" "Put him out! put him out!" shrieked Longfellow, in an excess of

indignation and astonishment, and the indiscreet blacking-maker left the room with greater speed than he had anticipated for the sale of his blacking.—*Sacramento Union*.

LORD LLANOVER'S DIRECTIONS FOR HIS FUNERAL.—The *Pall Mall Gazette* says:—"A correspondent sends us a copy of the directions left by the late Lord Llanover for his funeral. The manuscript is dated November 13, 1861, and is as follows:—"My funeral is to be as plain and inexpensive as possible. My body is to be carried by such of my tenants and labourers as may be selected for the purpose, and who may desire to bear it. The pall-bearers to be agents and tenants. No hatbands or scarfs to be used by anybody. No hired carriages; no hired people. No parade of volunteers. Welsh hymns to be sung at intervals from the time the body is carried out of the house until it is deposited in its last resting-place. That there may not be any misapprehension as to the conduct of those who survive me in regard to my funeral, the above directions may be fully known. Our good Queen gave to her subjects an example which they will do well to follow. When her aunt, the Duchess of Gloucester, and when her excellent mother, the Duchess of Kent, died, the funerals of those illustrious personages were conducted as privately as possible. Why should we, her subjects, contemplate funeral splendour? The pomp of a funeral is an additional trial to those who love the deceased; it detracts from those thoughts that should be directed to heaven, and not to the vanities of the world."

Money Market and Commercial Intelligence.

City, Tuesday Evening.

On Thursday last the Bank of England Directors reduced their minimum rate of discount from 3 per cent. to 2½. The 3 per cent. rate has lasted for sixteen weeks. It is five years since the rate has been as low as it is at present. The Bank of France has followed suit, and the minimum rate at Paris is now also 2½ per cent. In the open discount market rates range lower than that. The plethora of money is great.

The low price of money, the fine weather, and the purchase of Consols made by the Government broker, have sent Consols up to 95 ex dividend. It is several years since Consols have reached this point.

All other securities have sympathised with this rise. The upward movement has touched not only the Bank Stocks, but even the long neglected shares of the Finance and Credit Companies. The public, goaded as it were by the low rate of money placed on deposit with their bankers, and with the prospect of a continuance of that or some lower rate, have begun to invest in good earnest in permanent securities.

On Friday, the Crown Agents for the Colonies disposed of 200,000l. Six per Cent. Cape of Good Hope Government Debentures by public tender. The successful tenders were at or above 104.

The latest Bank of England return announces the stock of bullion in both departments to be 20,417,283l., showing an increase of 753,215l. when compared with the previous return. The reserve had reached the large total of 11,358,595l., an increase of 597,080l. since the previous return. The amount of notes in circulation was 157,720l. larger than on the previous return.

The Board of Trade Returns for the month of April have been published. The exports for April exhibit a falling off of 1,561,546l. as compared with April, 1866.

BANK OF ENGLAND.

(From Friday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 39, for the week ending Wednesday, May 29.

ISSUE DEPARTMENT.

Notes issued	£24,287,765	Government Debt £11,015,100
		Other Securities .. 8,934,900
		Gold Coin & Bullion 19,287,765
	£24,287,765	£24,287,765

BANKING DEPARTMENT.

Proprietors' Capital £14,553,000	Government Securities .. 12,836,314
Reserve .. 8,119,952	Other Securities .. 18,835,405
Public Deposits .. 8,818,011	Notes .. 11,358,595
Other Deposits .. 17,309,883	Gold & Silver Coin 1,129,618
Seven Day and other Bills .. 432,486	
	£44,257,832
	£44,257,832

May 30, 1867.

FRANK MAY, Deputy Cashier.

HOLLOWAY'S PILLS.—ENJOYMENT OF LIFE.—When the blood is pure, its circulation perfect, and the nerves in good order, we are well. These Pills possess a marvellous power in securing these great secrets of health by purifying, regulating, and strengthening fluids and solids. Holloway's Pills can be confidently recommended to all persons suffering from disordered digestion, or worried by nervous fancies, or neuralgic pains. They correct acidity and heartburn, dispel sick headache, quicken the action of the liver, and act as alteratives and gentle aperients. The weak and delicate may take them without fear. Holloway's Pills are eminently serviceable to invalids of irritable constitution, as they raise the action of every organ to its natural standard, and universally exercise a calming and sedative influence.

Births, Marriages, and Deaths.

BIRTHS.

STEPHENSON.—May 18, at 5, Bancroft-road, Mile-end, N.E., the wife of the Rev. Thomas Stephenson, of a son.
ETHERIDGE.—May 23, at the Lawn, Ramsgate, the wife of the Rev. B. C. Etheridge, of a son.

HOWARD.—May 27, at Salem Cottage, Thirsk, Yorkshire, the wife of the Rev. Henry Howard, of a son.

MARRIAGES.

BELLAMY-CLARKE.—May 17, at Commercial-street Chapel, Northampton, by the Rev. J. P. Gledstone, of Sheffield, Frank Robert, son of the Rev. Samuel Bellamy, of Buckingham, to Martha, third daughter of Mr. John Burdett Clarke, of The Villa, Kington, Northampton.

WILSON-COOPER.—May 23, at Thirsk by the Rev. John Macaulay, Robert Wilson, Esq., of Stretford, Manchester, to Hannah Maria, youngest daughter of the late James Alfred Cooper, Esq., solicitor, Bradford, Yorkshire.

STANSFIELD-DEMPSIE.—May 21, at the United Methodist Free Church, Liverpool-street, Salford, by the Rev. Thomas Cooper, assisted by the Rev. John Wilson, Mr. James Stansfield, to Miss Elizabeth Lawton Dempsey, second daughter of the late Peter Dempsey, Esq., of Salford.

DEAN-GAY.—May 25, at the Congregational chapel, Clutton, by the Rev. M. G. Astbury, Mr. U. Dean, to Miss S. J. Gay, both of Widcombe, Somerset.

GOLDWELL-GILES.—May 28, at Zion Chapel, Attercliffe, by the Rev. J. Calvert, Mr. W. Goldwell, to Ellen Austin, daughter of Mr. John Giles, Attercliffe, Sheffield.

HART-INGHAM.—May 23, at College Chapel, Bradford, by the Rev. W. Kingsland, Mr. Francis Hart, manufacturer, of Leicester, to Emily, third daughter of John Ingham, Esq., The Mount, Peet Park, Bradford.

FARQUHAR-WEBSTER.—May 29, at Salem Independent Chapel, Pateley Bridge, by the Rev. L. S. Dewhurst, the Rev. John Farquhar, Independent minister, of Seaham, to Miss Webster, eldest daughter of the late Mr. Henry Webster, of Pateley Bridge.

ATKINSON-FOXALL.—May 29, at the new church, Squire-road, Halifax, by the Rev. R. Moffatt, Mr. James Henry Atkinson, to Eliza Jane, the eldest daughter of Mr. William Foxall, of Sowerby Bridge.

BANCROFT-ASHTON.—May 29, at the Albion Independent Chapel, Ashton-under-Lyne, by the Rev. J. Hutchinson, James Massey, eldest son of Mr. George Heath Bancroft, of The Woodlands, to Mary, eldest daughter of Mr. Samuel Ashton, of Ashton-under-Lyne.

BELL-WOOD.—May 29, at the Congregational church, Bolton, by the Rev. B. Best, George Bell, Esq., of the firm of Hick, Hargreaves and Co., to Jane, youngest daughter of the late Thomas Wood, Esq., West Bank, Bolton.

SPRUE-JOHNSON.—May 29, at the Independent chapel, Newport, Salop, by the Rev. A. Cooke, Mr. Joseph Sprue, New Pelson, Halifax, to Miss Maria Johnson, of Newport.

MORICE-MILNER.—May 30, at Kappel-street Chapel, London, by the father of the bride, Owen Thomas, eldest son of Captain Lewis Morice, of the Villas, Erit, to Mercy Ann, second daughter of the Rev. Samuel Milner, pastor of the above chapel. No cards.

MILLER-RENTON.—June 1, at the Scotch Presbyterian Church, Westbourne-grove, by the Rev. Henry Renton, A.M., of Kelso, nce of the bride, assisted by the Rev. David King, LL.D., minister of the church, Robert Miller, Esq., of Porchester-terrace, to Agnes Duncan, second daughter of John Thomson Renton, Esq., 5, Upper Lansdowne-terrace, Notting-hill.

HAIGH-SKIDMORE.—June 1, at Zion Chapel, Wakefield, by the Rev. Henry Sanders, Jonathan Haigh, of St. John's, Wakefield, eldest son of the late Thomas Haigh, Esq., to Elizabeth, eldest daughter of J. A. Skidmore, Esq., Wakefield.

DEATHS.

MORGAN.—May 22, the Rev. James Morgan, of Emsworth, Hants, aged sixty-two.

PHILLIPS.—May 26, in London, Sir Thomas Phillips, Q.C., of the Inner Temple, chairman of the Society of Arts, aged sixty-five. The deceased was Mayor of Newport during the Chartist riots, when his services were acknowledged by the honour of knighthood.

TAYLOR.—May 30, at Fortis-green, Finchley, Martin Taylor, last surviving son of the late Rev. Isaac Taylor, of Ongar, at the age of seventy-nine.

BULLOCK.—May 31, at Wellingboro', at the residence of N. P. Sharman, Esq. (while on a visit for the benefit of his health), the Rev. George Bullock, late pastor of the Independent church at Welling, Northamptonshire.

Markets.

CORN EXCHANGE, LONDON, Monday, June 3.

During the past few days there has been a marked improvement in the weather, which has been such as must be highly favourable to the growing of crops. To day we had a scanty supply of English wheat, the quality and condition good. Factors asked more money, but the trade ruled quiet at the quotations of Monday last for both native and foreign wheat. Barley about the same in value and demand. Beans and peas dull. The supplies of oats for the week are small, and few ship samples are now on offer; this enabled factors to realise rather better prices on Wednesday and Friday, but the tone was more quiet to-day at the improvement of last week.

CURRENT PRICES.

	Per Qr.		Per Qr.
	s. d.		s. d.
WHEAT—		PEAS—	
Essex and Kent,		Grey	37 to 39
red, old	57 to 67	Maple	39 42
Ditto new	52 64	White	40 44
White, old	58 71	Boilers	40 44
„ new	63 67	Foreign, white ..	39 43
Foreign red	55 65		
„ white	57 72	RYE	31 34
BARLEY—			
English malting ..	59 50	OATS—	
Chevalier	50 56	English feed ..	23 30
Distilling	40 45	„ potatoe ..	28 35
Foreign	30 44	Scotch feed ..	24 31
		„ potatoe ..	20 25
MALT—		Irish black ..	31 34
Pale	73 78	„ white	31 30
Chevalier	78 80	Foreign feed ..	21 27
Brown	58 63		
BEANS—			
Ticks	41 44	FLOUR—	
Harrow	41 44	Town made ..	52 57
Small	43 48	Country Marks ..	41 46
Egyptian	— —	Norfolk & Suffolk	43 45

BREAD.—LONDON, Saturday, June 3.—The prices of wheaten bread in the metropolis are from 9½d. to 10½d.; household ditto, 7d. to 9d.

METROPOLITAN CATTLE MARKET.

MONDAY, JUNE 3.—The total imports of foreign stock into London last week amounted to 14,857 head. In the corresponding week in 1866 we received 11,263; in 1865, 15,911; in 1864, 8,704; in 1863, 5,778; in 1862, 5,323; in 1861, 7,891. There was about an average supply of foreign stock on offer in our market to-day, in fair average condition. The show of English beans was rather limited; nevertheless, sales progressed slowly, at prices about equal to Monday last. A few very superior Scots & d. crosses sold at 5s. 2d.; but the general top figure was 5s. per 8lbs. The quality of the stock was prime. The arrivals from Norfolk, Suffolk, Essex, and Cambridgeshire, amounted to about 1,300 cots, shorthorns, and crosses;

from other parts of England, 500 various breeds; from Scotland, 239 Scots and crosses; and from Ireland, 20 oxen. The supply of sheep was tolerably extensive, though not equal to last week. Nearly all breeds moved off slowly; nevertheless, previous rates were barely supported. The best Downs and half-breeds changed hands at from 4s. 10d. to 5s. 2d. per 8lbs. The condition of English sheep was good. Lambs were in good supply and sluggish request on lower terms. The quotations ranged from 6s. 4d. to 7s. 4d. per 8lbs. The sales for calves were heavy, at 4d. per 8lbs. less money. The highest price was 5s. 4d. per 8lbs. Prime small pigs were quite as dear as last week; but large hogs were very dull.

Per 8lbs. to sink the Offal.

	s. d.	s. d.		s. d.	s. d.
Inf. coarse beards	3	4	Prime Southdown	4	10
Second quality	3	3	Lambs	6	4
Prime large oxen	4	2	Lge. coarse calves	3	10
Prime fowls, &c.	4	10	Prime small	5	10
Coarse inf. sheep	3	6	Large hogs	3	3
Second quality	4	0	Neat-sm. porkers	3	10
Pr. coarse woolled	4	6			

Quarter-old store pigs, 23s. to 26s. each. Smokling Calves, 21s. to 24s.

NEWGATE AND LEADENHALL, Monday, June 3.

The supplies of meat having been on the increase, the trade generally has ruled heavy, and prices have had a drooping tendency. Last week's imports were 11 packages from Antwerp, 36 from Hamburg, and 50 from Rotterdam.

Per 8lbs. by the carcass.

	s. d.	s. d.		s. d.	s. d.
Inferior beef	3	3	Inf. mutton	3	4
Middling ditto	3	8	Middling ditto	4	4
Prime large do.	4	0	Prime ditto	4	6
Do. small do.	4	4	Veal	3	8
Large pork	3	0	Lamb	5	0
Small pork	3	8			

COVENT GARDEN, LONDON, Saturday, June 1.

The return of fine weather has brought us a plentiful supply of everything, and prices have receded accordingly. Peaches and nectarines, French cherries, and apricots, may still be obtained at moderate prices, and grapes are plentiful. There is also an abundance of French strawberries, which are of very inferior quality. Forced vegetables comprise French beans, potatoes, and rhubarb. Apples consist of Nonpareil, Cockle Pippin, Sam Young, Sturmer Pippin, and one or two others. A few Kent cobs may still be had. Green peas from Kent have made their appearance, and realise 10s. per sieve. New potatoes are arriving from the continent in large quantities, and meet with a ready sale at moderate prices. Flowers chiefly consist of orchids, pelargoniums, cinerarias, cyclamen, mignonette, and roses.

SEED, Monday, [June 3.—Nothing was passing in cloverseed, little seed appearing, and prices not low enough to hold over to another season. Trefail was held with firmness, at fully as much money. Rapeseed of fine quality about supported prices; East India descriptions were offered on lower terms, owing to the favourable change in the weather for the plant. Feeding tares realised as much money steadily.

PROVISIONS, Monday, June 3.—The arrivals last week from Ireland were 436 firkins butter, and 1,851 bales bacon; and from foreign ports, 29,115 casks, &c., butter, and 2,361 bales bacon. In the Irish butter market nothing particular to notice during the week; sales very limited. Foreign met a steady sale, with little variation in prices; best Dutch, 90s. In the bacon market there was a good business transacted, at improving rates, and closed very firm at 3s. to 4s. over the quotations of this day a fortnight; best Waterford, 60s. to 70s. on board.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, June 3.—These markets are tolerably well, not to say heavily, supplied with potatoes, for which the demand is inactive, at late rates. The imports last week were 2,720 packages from Gibraltar, 270 from Lisbon, and 1,040 from Fomannon. Yorkshire Pink, 140s. to 160s.; Regents, 120s. to 140s.; Lincoln, 120s. to 140s.; Scotch, 110s. to 130s.; Foreign, 100s. to 110s. per ton.

BOROUGH HOP MARKET, Monday, June 3.—Our market has further improved since our last report, but owing to the small stock of good samples on offer, the business transacted at the advanced quotations has been necessarily restricted, and in anticipation of higher values, holders are not too anxious to sell. Accounts from the plantations are far from encouraging; there is now a severe attack of fly, with heavy deposit, in every district, including Worcester and Farnham, and mould has been observed in some of the Mid Kent grounds, which is very remarkable, considering the early period of the growth; the present close atmosphere is all in favour of blight, and growers state that unless a change for the better occurs before long, we may look forward to a small crop. Reports from Bavaria and Belgium are more favourable and the markets much firmer. New York advices to the 31st ultimo report the market as very firm, with a prospect of much higher prices before long, owing to the limited stock on offer; the plant in several of the hop sections appears to be starting badly. Sussex, 145s. to 155s.; Weald of Kent, 147s. to 160s.; Mid and East Kent, 150s. to 180s.; Farnham and Country, 160s. to 200s.; Yearlings, 160s. to 135s.; Olds, 65s. to 84s.

WOOL, Monday, June 3.—We have again to report a heavy demand for all kinds of wool, both for home use and export, and the quotations are almost nominal. The quantity of wool on offer is very moderate.

OIL, Monday, June 3.—Lined oil has further advanced to 38s. on the spot, large quantities having been taken for export to America. Rape oil is dearer, at 36s. on the spot and 36s. to 36s. 6d. for June; foreign at 37s. on the spot and 39s. 10s. for end of the year. Refined remain at 38s. for English and 39s. for foreign. The market for palm oil is flat, with sellers of fine Lagos at 40s. Olive and coconut dull, and without alteration.

TALLOW, Monday, June 3.—The market is very flat, and P.Y.C., on the spot, is selling at 43s. 6d. per cwt. Town tallow is 41s. 9d. net cash.

COAL, Monday, June 3.—Market firm at last day's rates. Heston's, 10s.; O. Hartlepool, 10s.; Haswell, 10s.; East Hartlepool, 10s. 9d.; Hartley's, 10s. 6d.; Eden, 17s. 6d.; South Heston, 18s. 9d.; Framwellst, 17s.; Pittington, 16s. 9d.; South Hartlepool, 18s. Fresh arrivals, 53; left from last day, 3; at sea, 50.

Advertisements.

EDGINGTON'S GARDEN NETTING, the cheapest and most durable, 1d. per square yard, or in quantities of 350, 500, or 1,000 yards, carriage free.

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HAYTHORN'S and WALLER'S NETTINGS. Sample of material free on application.

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Peruvian Guano and every other kind of Artificial Manure in stock.

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BOSTONITE 1 0 Do.		BOSTONITE 1 0 Do.	
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BOSTONITE 2 0 Do.		BOSTONITE 2 0 Do.	
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28, CHEAPSIDE.

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A small useful set, guaranteed of first quality for finish and durability, as follows:—

	Fiddle or Old Silver Pattern.	Bead Pattern.	Thread Pattern.	King's or Shell and Thread.
	£ s. d.	£ s. d.	£ s. d.	£ s. d.
12 Table Forks	1 13 0	2 0 0	2 4 0	2 10 0
12 Table Spoons	1 13 0	2 0 0	2 4 0	2 10 0
12 Dessert Forks	1 4 0	1 10 0	1 12 0	1 15 0
12 Dessert Spoons	1 4 0	1 10 0	1 12 0	1 15 0
12 Tea Spoons	0 16 0	1 0 0	1 2 0	1 5 0
6 Egg Spoons, gilt bowls	0 10 0	0 12 0	0 12 0	0 13 6
2 Sauce Ladles	0 6 0	0 8 0	0 8 0	0 9 0
1 Gravy Spoon	0 6 0	0 9 0	0 10 0	0 11 0
2 Salt Spoons, gilt bowls	0 8 4	0 4 0	0 4 0	0 4 6
1 Mustard Spoon, gilt bowl	0 1 8	0 2 0	0 2 0	0 2 8
1 Pair Sugar Tongs	0 2 6	0 3 6	0 3 6	0 4 0
1 Pair Fish Carvers	1 4 0	1 10 0	1 10 0	1 10 0
1 Butter Knife	0 2 6	0 4 0	0 5 6	0 6 0
1 Soup Ladle	0 10 0	0 12 0	0 16 0	0 17 0
1 Sugar Sifter	0 3 8	0 4 6	0 4 6	0 5 0
Total	9 19 9	12 9 0	13 9 6	14 17 3

Any article to be had singly at the same prices. An oak chest to contain the above, and a relative number of knives, &c., 2l. 15s. Tea and coffee sets, dish-covers, and corner dishes, crust and liqueur frames, &c., at proportionate prices. All kinds of replating done by the patent process.

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GILLINGWATER'S ATRAPILATORY is the best
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Sold by all Chemists and Perfumers of repute, and by the Pro-
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HAIR DESTROYER for removing super-
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